Library of The Theological Seminary

PRINCETON · NEW JERSEY

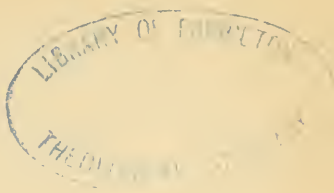
PRESENTED BY

Mrs. John G. Noordevvier

PJ5421
.W752
Copy 1

Digitized by the Internet Archive
in 2010 with funding from
Princeton Theological Seminary Library

http://www.archive.org/details/elementsofsyriac00wils



ELEMENTS

OF

SYRIAC GRAMMAR

BY AN

INDUCTIVE METHOD

BY

ROBERT DICK WILSON, PH.D.

PROFESSOR OF OLD TESTAMENT LANGUAGES AND HISTORY IN THE WESTERN THEOLOGICAL SEMINARY, ALLEGHENY, PA.

NEW YORK
CHARLES SCRIBNER'S SONS
1891

Copyright, 1891, by
ROBERT DICK WILSON.

Press of J. J. Little & Co
Astor Place, New York

TO

PROFESSOR EDUARD SACHAU,

WHO HAS DONE SO MUCH FOR THE PROMOTION

OF SEMITIC STUDIES,

THIS BOOK IS AFFECTIONATELY DEDICATED

BY ONE OF HIS AMERICAN STUDENTS

PREFACE.

This Syriac grammar was undertaken six years ago at the suggestion of Professor W. R. Harper, Ph.D. It is designed to do in a measure for the Syriac language that which Professor Harper's text-books have done for the Hebrew. In the orthography and etymology the author has sought to draw his illustrative examples, as far as possible, from the chrestomathy published in his Manual of Syriac. These are denoted by the page and line upon which they occur; thus, 2. 2. after an example shows that it is found on page 2, line 2, of the Manual. References to the Bible are to the Peshito version when not otherwise indicated.

In the syntax, the author has aimed to give two examples, at least, on which to base every rule, statement, or remark. It was his object to adduce one of these examples from the Peshito version and the other from some native classical source. It will be noted that Joshua the Stylite, in the edition of Professor W. Wright, Addai the Apostle, by Professor George Phillips, D.D., and the Spicilegium Syriacum, by W. Cureton, have been more frequently cited than any other original authorities. The reason for this was that they are all accessible to American or English students who may make use of the grammar. Indeed, it has been the author's hope that students, after they had mastered the Manual, would secure Joshua the Stylite, Addai the Apostle, and the Spicilegium Syriacum (the last of which was a text-book at Berlin some years ago), and continue their studies by reading these books in the unpointed text in which they have been published. The simplicity of the first, the intrinsic interest of the second, which centres around Abgar's letter to the Christ, and the variety of style and literature of the third, give wings to the student's zeal and further his rapid progress while making him unconscious of the labor of acquisition.

Thanks for aid in preparing the manuscript of this work are

due to Mrs. Ella Wilson Stewart, A.B. (Vassar), and to the Rev. W. O. Elterich, A.M.

The author has received inestimable assistance in regard to rules and examples from the grammars of Hoffmann, Hoffmann-Merx, Uhlemann, Phillips, Martin, and Agrell, but especially from those of Duval and Nöldeke, though he has throughout conscientiously worked up his material according to his own plan, and has enriched the store of illustrations by hundreds of new citations. The rules have been based upon the examples given, and it is hoped by the author that they are not merely more numerous, but better classified and more clearly defined than has ever before been accomplished in English.

The examples have been taken from accessible sources, denoted by the page and line, or by section, so that they can be readily confirmed. In the syntax, when the examples could not be verified, the grammar from which they have been taken has been noted.

The hope that this grammar would be a means of furthering the study of Syriac by American students, and of throwing fresh light upon the Sacred Scriptures, has encouraged the author, and, as he thinks, justified him in the publishing of this book.

The plates for the first sixty pages were made by Messrs. Tuttle, Moorhouse & Taylor, of New Haven, Conn.; those for the remainder by the firm of W. Drugulin, of Leipsic, Germany.

For convenience of cross reference, the order and arrangement of Professor Harper's "Elements" and "Syntax" have been followed as closely as practicable. Those who wish to compare the Syriac with the Hebrew can readily find where the two languages agree and differ by following the index of this volume (upon which much time and care have been expended in the effort to make it a full and accurate guide to the contents), and by comparing it with the indexes of Harper's or other Hebrew grammars.

In the citations, the following abbreviations occur:

A. A. or Ad. Ap. = Addai the Apostle;
J. S. or Jos. Sty. = Joshua the Stylite;
Spic. Syr. = Spicilegium Syriacum;
Aphr. = Aphraates, by Professor W. Wright;
Overbeck = S. Ephraemi Syri aliorumque opera selecta, by J. J. Overbeck.

TABLE OF CONTENTS.

Part First—Orthography.

1. The Alphabet.
2. Signs with two Sounds.
3. Pronunciation of Certain Signs.
4. Peculiarities of Form of Letters.
5. Classification of Letters.
6. Vowel Signs.
7. Vowel Sounds.
8. Diphthongs.
9. Unvowelled Consonants.
10. Rukhokh and Kushoy.
11. Linea Occultans.
12. Mehagyono and Marhetono.
13. Rebbuy.
14. Accent.
15. The Accents.
16. Syllables.
17. Kinds of Syllables.
18. Assimilation.
19. Occultation.
20. Addition.
21. Transposition.
22. Permutation.
23. Rejection.
24. Otiose Letters.
25. Quiescence.
26. Peculiarities of Gutturals.
27. Peculiarities of Wau and Yudh.
28. Quantity of Vowels.
29. Euphony of Vowels.
30. Loss of Vowels.
31. The Half-Vowel.
32. Shifting of Vowels.
33. New Vowels.

Part Second—Etymology.

34. Inseparable Particles.
35. Personal Pronouns.
36. Pronominal Suffixes.
37. Demonstrative Pronouns.
38. Relative and Possessive Pronouns.
39. The Interrogative Pronouns.
40. The Strong Verb.
41. Verb Stems.
42. General View of the Verb Stems.
43. The Pe'al Perfect.
44. The Remaining Perfects.
45. The Pe'al Imperfect.
46. Pe'al Imperfects in A and E.
47. The Remaining Imperfects.
48. The Imperative.
49. The Infinitives.
50. The Participles.
51. The Verb with Suffixes.
52. Guttural Verbs.
53. Pê Nun Verbs.
54. Ê Ê Verbs.
55. Pê Olaph Verbs.
56. Ê Olaph Verbs.
57. Lomadh Olaph Guttural Verbs.
58. Pê Yudh Verbs.
59. Ê Wau Verbs.
60. Lomadh Olaph Verbs.
61. Lomadh Olaph Verbs with Suffixes.
62. Doubly Weak Verbs.
63. Quadriliterals.
64. Anomalous and Defective Verbs.
65. *'Ith* and *Layt*.
66. Inflection and Classification of Nouns.
67. Nouns with one Short Vowel.
68. Nouns with two Short Vowels.
69. Nouns with one Short and one Long Vowel.
70. Nouns with one Long and one Short Vowel.
71. Nouns with two Long Vowels.

72. Nouns with the Second Radical Doubled.
73. Nouns with one or more Radicals Doubled.
74. Nouns formed by Prefixes.
75. Nouns formed by Affixes.
76. Gender, Number, and State.
77. Nouns with Suffixes.
78. Declension.
79. First Declension of Masculines.
80. Second Declension of Masculines.
81. Third Declension of Masculines.
82. First Declension of Feminines.
83. Second Declension of Feminines.
84. Third Declension of Feminines.
85. Fourth Declension of Feminines.
86. Anomalies of Gender and Number.
87. Peculiar Anomalies of Nouns.
88. The Numerals.
89. The Particles.

Part Third—Syntax.

90. The Collective Noun.
91. Gender of Noun.
92. Number of Noun.
93. Determination.
94. Apposition.
95. The Nominative Absolute.
96. The Genitive.
97. The Genitive with *d.*
98. The Genitive with Prepositions.
99. The Adjective.
100. Comparative and Superlative.
101. The Personal Pronoun.
102. The Demonstrative Pronoun.
103. The Interrogative Pronoun.
104. The Relative Pronoun.
105. The Reflexive Pronoun.
106. The Possessive Pronoun.
107. The Indefinite Pronoun.
108. Uses of *Kul.*
109. Uses of *Medhem.*
110. Numerals.
111. The Verb.
112. The Perfect.
113. The Imperfect.
114. The Imperfect Continued.
115. The Imperative.
116. The Participle Active.
117. The Passive Participle.
118. Participles as Nouns.
119. The Infinitive Absolute.
120. The Infinitive Construct.
121. The Subject of the Verb.
122. Impersonal Verbs.
123. The Object of the Verb.
124. The Verb with Indirect Object.
125. The Verb with two or more Objects.
126. Passives, etc., with Objects.
127. Uses of *hwo.*
128. Uses of *'Ith.*
129. *'ethidh* and other Auxiliaries.
130. Verbal and Nominal Sentences.
131. Simple Sentences.
132. The Interrogative Sentence.
133. Compound Sentences, Conjunctive.
134. Alternative and Adversative Sentences.
135. Complex Sentences.
136. Adjectival or Relative Sentences.
137. Adverbial Clauses or Sentences.
138. Conditional Sentences.

ELEMENTS OF SYRIAC.

ALPHABET.

Names of the Signs.	Jacobite. Unconnected (or final).	Jacobite. Connected to the right	Jacobite. Connected to the left.	Jacobite. Connect. to the right and left.	Estrangelo.	Numerical Value.	Remarks: English Equivalent of the sound.
Olaph	ܐ	ܐ	—	—	ܐ	1	Spiritus lenis, *h* in *hour*.
Bêth	ܒ	ܒ	ܒ	ܒ	ܒ	2	*b, bh.*
Gomal	ܓ	ܓ	ܓ	ܓ	ܓ	3	*g, gh.*
Dolath	?	ܕ	—	—	ܕ	4	*d, dh.*
Hê	ܗ	ܗ	—	—	ܗ	5	*h*, always as in *home*.
Wau	ܘ	ܘ	—	—	ܘ	6	*w*, as in *wowwow*.
Zain	ܙ	ܙ	—	—	ܙ	7	*z*.
Hêth	ܚ	ܚ	ܚ	ܚ	ܚ	8	*ch*, as in *loch*.
Ṭêth	ܛ	ܛ	ܛ	ܛ	ܛ	9	Emphatic *t*.
Yudh	ܝ	ܝ	ܝ	ܝ	ܝ	10	*y*, as in *your*.
Koph	ܟ	ܟ	ܟ	ܟ	ܟ	20	*k* or *kh*, as in *workhouse*.
Lomadh	ܠ	ܠ	ܠ	ܠ	ܠ	30	*l*.
Mîm	ܡ	ܡ	ܡ	ܡ	ܡ	40	*m*.
Nûn	ܢ	ܢ	ܢ	ܢ	ܢ	50	*n*.
Semkath	ܣ	ܣ	ܣ	ܣ	ܣ	60	*s*.
Ê	ܥ	ܥ	ܥ	ܥ	ܥ	70	Peculiar guttural.
Pê	ܦ	ܦ	ܦ	ܦ	ܦ	80	*p, f*.
Ṣodhê	ܨ	ܨ	—	—	ܨ	90	Like *ss* in *hiss*.
Koph	ܩ	ܩ	ܩ	ܩ	ܩ	100	Guttural *ḳ*.
Rîsch	ܪ	ܪ	—	—	ܪ	200	*r*.
Shîn	ܫ	ܫ	ܫ	ܫ	ܫ	300	Always *sh* as in *show*.
Tau	ܬ	ܬ	—	—	ܬ	400	*t, th*.

§ 1. The Syriac alphabet (see page 1) has twenty-two consonantal signs or letters. The first letter of the name of each sign represents its sound; e. g. ܒܹܝܬ "bêth" is the name of the sign, "b" is its sound; ܗܹ "hê" is the name, "h" is the sound.

§ 2. (1) (a) ܐܲܠܳܗܳܐ 'aloho' *God* (1:1); ܐܲܪܥܳܐ 'ar'o' *earth* (1:1).

(b) See last syllable in examples under (1) (a).

(c) ܕܠܘܳ d'lo'yor (1 Cor. 9:26); ܡܠܘܳ m'lo-yo' (1 Cor. 10:26); ܟܘܿܡ ḳo-yem (Matt. 13:1) (R. ܩܘܿܡ); ܫܘܿܐ sho-yel (Matt. 5:42) (R. ܫܐܠ); ܥܘܿܐ 'o-yel (Matt. 15:11) (R. ܥܠ).

(2) ܒܪܝܫܝܬ b'rîshith (1:1); ܫܫܘܟܐ ḥeshshukho' (1:2); ܬܘܒ ܐܒܗܘܢ tuh w'bhuh (1:1); ܐܦ 'ap-pay (1:2).

Some signs stand for two or more sounds.

(1) ܐ (Olaph) is generally—

(a) a soft breathing, like *h* in "hour," or

(b) quiescent in a preceding vowel; but sometimes it is

(c) pronounced as Yudh, e. g. when preceded or followed by another Olaph, and in the active participle of verbs which have the middle radical Wau, Olaph, or doubled.

(2) ܒ ܓ ܕ ܗ ܙ with a point under them are aspirated; with a point above them they are unaspirated. See § 9.

§ 3. ܗܘ hu (21:5); ܠܗܘܢ l'hun (21:5); ܦܣܚܐ peṣ-ḥo' (21:8); ܪܘܫܐ ru-ḥeh (1:2); ܡܫܠܡ mash-lem (21:2); ܐܪܥܐ 'ar-'o' (1:1).

It is to be noted that ܗ is *always* pronounced like *h* in "home;" ܚ (ḥ), like *ch* in "loch," or German *ch* in "Rache;" ܫ (sh), like *sh* in "show;" and that ܐ is "produced by a smart compression of the upper part of the windpipe and forcible emission of the breath."

§ 4. 1. ܟܠܗ kulleh (5:9); ܐܚ akh (2:18); ܐܠܗܐ 'aloho' (1:1); ܥܠ 'al (1:2); ܫܡܝܐ sh'mayo' (1:1); ܥܪܝܡ 'rîm (5:9); ܢܗܘܐ nehwê' (1:3); ܡܢ men (1:8); ܥܠ 'al (1:2); ܕܒܥ dîdha' (5:14).

2. (1) ܕ d'lo' (5:9); ܠ lagh'lîlo' (24:5).

(2) ܐ (1:1); ܟ (23:14).

(3) ܗ (14:4).

3. (1) ܐ (23:12); ܐ (3:5).

(2) ܒ (23:1); ܒ (23:2).

(3) ܓ (23:7); ܓ (30:1).

(4) ܕ (24:2); ܕ (24:12).

(5) ܗ (23:8); ܗ (24:1).

(6) ܚ (24:16); ܟ (24:16); ܐ (24:17); ܗ (24:9).

4. ܐ (1:1); ܒ (1:4); ܓ (1:6); ܐ (1:1); ܕ (1:1); ܗ (1:2); ܘ (1:3); ܙ (1:13); ܚ (1:5); ܛ (1:6); ܝ (1:1); ܟ (1:1); ܠ (1:1); ܡ (1:1).

1. The five letters, Koph, Lomadh, Mim, Nun, and 'Ê, have peculiar forms at the end of words.

2. Lomadh before Olaph is perpendicular, like the latter, (1). Initial Olaph follows the slant of a succeeding Lomadh, (2); but medial Olaph remains perpendicular, (3). A medial Lomadh before a final Lomadh is written as in ܣܛܢܐ (Matt. 9:33).

3. To be carefully distinguished are,

(1) Olaph, ܐ, and Zain, ܙ;

(2) Bêth, ܒ, and Koph, ܩ;

(3) Dolath, ܕ, and Rîsh, ܪ;

(4) Wau, ܘ, and Koph, ܩ (Wau can be joined only to a letter which precedes, but Koph to a letter preceding or following);

(5) Yudh, ܝ, and Shin, ܫ; and

(6) Lomadh, ܠ, and 'Ê, ܠ, since they differ as to size only.

4. Olaph, Dolath, Hê, Wau, Zain, Ṣodhê, Rîsh, and Tau may be connected with the letter which precedes, but not with the letter which follows. The forms of Dolath (ܕ or ܪ), Rîsh (ܪ or ܪ), and Tau (ܬ or ܬ) are somewhat dissimilar in the two cases.

5. ܐ, ܝ, and ܘ are called vowel letters.

ܐ, ܗ, ܚ, and ܥ are called gutturals.

§ 5. Classification of Letters.

1.

Labials, ܒ ܦ ܡ ܦ

Dentals or Sibilants, ܕ ܛ ܬ ܙ ܣ ܫ

Linguals, ܪ ܠ ܢ

Palatals, ܝ ܟ ܓ ܩ

Gutturals, ܐ ܗ ܚ ܥ

Linguo-dental, ܛ

2.

Vowel letters, ܐ ܘ ܝ

1. According to their organic formation, consonants are classified as (1) Labials, (2) Dentals or Sibilants, (3) Linguals, (4) Palatals, (5) Gutturals, (6) Linguo-dentals.

2. The letters ܐ, ܘ, and ܝ were often used by the Syrians to express the long vowel sounds and diphthongs; and hence, they are called vowel-letters.

§ 6. Vowel Signs.

1. The vowel signs in use among the Jacobites, or Occidental Syrians, are the Greek letters Alpha, Epsilon, Eta, Omikron, and Upsilon, turned half over. They were introduced about 700 A. D., and represent the pronunciation of the Syriac at that time. They are ◌ܰ (ă) Pethoḥo, ◌ܳ (o) Zeḳofo, ◌ܶ (e) Rebhoṣo, ◌ܸ (î) Hebhoṣo, ◌ܼ (u) 'Eṣoṣo.

[*Note.*—The Nestorians used a different system of vowel points.

◌ܲ (ă) Pethâḥâ, e. g. ܒܚܠ (Ps. 1:2).

◌ܵ (â) Zeḳâfâ, ܕܩܛ ܘܠܐ (Ps. 1:1).

◌ܹ (ĕ, ĭ) Rebhâṣâ arrîhâ, ܒܥܠ (Ps. 1:1).

◌ܶ (ê) Rebhâṣâ karyâ, ܫܒܥ (Ps. 1:3).

◌ܺ (î) Ḥebhâṣâ, ܐܡܪ (Ps. 1:5).

◌ܽ (u, û) 'Eṣâṣâ allîṣâ, ܐܡܪ (Ps. 1:4).

◌ܴ (o, ô) 'Eṣâṣâ rewîḥâ ܠܐ ܫܬ (Ps. 1:2).

The later Jacobites combined the points with the Greek letter system. Among the Nestorians, ◌ܵ (Zeḳâfâ) was pronounced like *a* in "father;"

among the Jacobites, its equivalent ◌ٜ was pronounced like *o* in "note." The Jacobite Rebhoṣo and ʿEṣoṣo were separated into two signs and sounds among the Nestorians.]

2. The names of the vowels are of Syriac origin, and are derived from the position taken by the lips and teeth in their pronunciation. Pethoḥo means *opening*, the mouth being wide open when it is pronounced; Zeḳofo means *raising;* ʿEṣoṣo, *narrowing;* Rebhoṣo, *compression;* and Ḥebhoṣo, *depression.*

3. (1) ܐܲܠܳܗܳܐ ʾaloho (1:1); ܫܡܲܝܳܐ shᶜmayo (1:1); ܐܲܪܥܳܐ ʾarʿo (1:1).

(2) ܫܲܫܘܼܟܳܐ ḥeshshukho (1:2); ܦܫܺܝܛܳܐ peṣḥo (23:8); ܡܶܢ men (23:19); ܗܰܘܕܶܝܢ hoydên (24:2); ܓܶܪ gêr (24:3); ܥܺܕܺܝ ʿonê (24:4); ܥܪܺܒܳܐ ʿerbê (24:4).

(3) ܒܪܺܝܫܺܝܬ bᶜrîshîth (1:1); ܠܺܐ lî (23:2); ܕܺܝܥܳܬܺܝ dîyathîḳî (23:18); ܕܒܗܺܝܕܟ dᶜbhîdheh (23:13); ܪܘܼܚܶܐ ruḥeh (1:2); ܟܠܚܘܢ kullᶜkhun (23:18).

(1) Pethoḥo was pronounced like *a* in "hat;"
Zeḳofo, like *o* in "note."

(2) Rebhoṣo was pronounced like *e* in "met." When followed by Yudh, it was pronounced like *ey* in "they;" as, also when followed by Olaph.

(3) Ḥebhoṣo was pronounced like *i* in "machine;"
ʿÈṣoṣo, like *oo* in "foot" or "fool."

4. ܐܶܡܶܪ (23:8); ܐܶܡܪ (23:17); ܐܶܢܐ (23:1); ܐܲܚܕ (23:7); ܒܕܒܟܪ (23:13); ܥܺܕܺܝ (24:4); ܒܫܡܐ (Rom. 8:2); ܐܲܡܬ (23:2); ܪܘܼܚܶܐ (1:2); ܐܲܢ (23:5).

All the vowels except ʿÈṣoṣo may be written either above or below the line.

5. (1) ܐܲܙܠ (Acts 23:20); ܥܲܒܕ (23:3); ܡܶܢ (23:5); ܠܺܐ (23:2); ܐܲܢ (23:5).

(2) ܫܲܫܘܼܟܳܐ (1:2); ܠܲܚܡ (1:5); ܠܐ (2:11); ܒܬܠ (17:4); ܒܥܠܬ (17:14); ܒܬܒܕܬ (J. S. 11:19); ܐܲܠܳܗܳܐ (1:1).

Vowels may be written, (1) fully, i. e. with a homogeneous consonant, or (2) defectively.

'Êṣoṣo is always written fully, except in ܟܠ *all* and ܥܠܬܟ *on account of;* and sometimes it is written fully even in these instances.

Remark.—The homogeneous consonants, or vowel-letters (§ 4. 5), are ܐ, ܘ, and ܝ.

(1) Olaph was written for a final ô (coming from a final â, which it still is among the Nestorians) or ê (also for î derived from ê, e. g. ܠܐ among the Jacobites is nî).

(2) Olaph was written also for a medial â (or ô), ê (or î), e. g. ܦܐܪ Pêran (Jacobite, Pîran), ܣܗܕܐ sônîn (Jacobite, sânîn) (J. S. 18:5).

(3) Olaph was written for a final ă, and sometimes for a medial ă, in Greek words, e. g. ܕܘܓܡܛܐ *δογματα.*

(4) Yudh was written for î, and sometimes for medial ê, e. g. ܒܫ = bîsh, ܕܝܢ = dên.

(5) Yudh was written for the diphthong *ai*, e. g. ܒܝܬܐ baito.

(6) Wau was written everywhere for *u* (except in ܟܠ and ܥܠܬܟ) and also for Nestorian *o*.

(7) Wau was also written for the diphthong *au* (*aw*), e. g. ܠܘ lau.

(8) ܐܒ was found for î (ê); ܗܘ for îu or êu, e. g. ܟܐܒ = kîn (Mt. 1:19), ܐܬܗܢܝܘ Ethh'nîu (J. S. 3:11), ܠܡܫܡܠܝܘ n'shamlêu (J. S. 30:1).

(9) ܘ stands for long *o* in the exclamation ܘܐ *O!* (J. S. 20:17), but ܐ (J. S. 2:10) = ܘܐ *or.*

6. (1) ܡܠܟܐ (J. S. 7:11) = ܡܠܟܐ *king;* ܡܠܟܐ = ܡܠܟܐ *counsel;* ܐܡܪܐ = ܐܡܪܐ; ܒܥܐ (J. S. 6:4) = ܒܥܐ; ܥܕ (J. S. 8:16) = ܥܕ; ܥܕ (J. S. 9:5) = ܥܕ; ܫܢܐ (J. S, 23:20) = ܫܢܐ; ܟܫܢ (J. S. 23:21) = ܟܫܢ; ܒܥܐ (J. S. 4:11) = ܒܥܐ; ܬܡܬܥ (J. S. 3:19) = ܬܡܬܥ.

(2) ܟܨܪ (J. S. 9:19) = ܟܨܪ; ܟܨܪ (J. S. 2:11) = ܟܨܪ; ܟܨܪ (S. S. 28:16) = ܟܨܪ; ܥܠ = ܥܠ (or ܥܠ); ܥܠ (or ܥܠ) = ܥܠ; ܥܠ (J. S. 8:3) = ܥܠ; ܥܠ (J. S. 6:5) = ܥܠ; ܫܡܥܐ (J. S. 9:4) = ܫܡܥܐ; ܫܡܥܐ (J. S. 6:11) = ܫܡܥܐ; ܥܡ (J. S. 6:9) = ܥܡ; ܥܡ (J. S. 3:22) = ܥܡ.

(3) ܚܙܝܬ (J. S. 2:11) = ܚܙܝܬ ; ܥܒܕܗ (J. S. 4:18) = ܥܒܕܗ ; ܐܗܕܥܬ (J. S. 10:2) = ܐܗܕܥܬ ; ܨܒܐ (S. S. 1:15) = ܨܒܐ *thou art willing;* ܨܒܐ (J. S. 1:9) = ܨܒܐ ; ܨܒܐ = ܨܒܐ (cf. ܣܥܐ J. S. 2:17) ; ܩܛܠ (J. S. 1:2) ; ܩܛܠ ; ܥܒܕ (J. S. 1:1) = ܥܒܕ .

(1) In many manuscripts and books the vowels and forms are denoted by a system of diacritical points. See, for example, *Joshua the Stylite*, and the *Spicilegium Syriacum.*

(2) In general, it may be said that the point above a letter stands

(*a*) for ă as distinguished from e, î, u, or the half-vowel ;

(*b*) for ô (â) as distinguished from all other vowels.

(3) Sometimes words have two points, both serving to differentiate the form ; e. g. the 1st sing. has a point above, the 2d sing. a point below the line ; but the 3d fem. sing. has a point above and one below.

Remark.—Many manuscripts vary their pointings ; e. g. in *Joshua the Stylite* (18:9, *et al.*), we have ܥܒ = ܥܒ , because the Pe'al is usually marked in this way ; whereas, elsewhere, the point is placed above, to denote the same form.

§ 7. Classification of Vowel Sounds.

1. (1) ܐܓܬ (1:2) ; ܟܠ (1:2) ;

ܒܝ (1:8) ; ܒܪܫܝܬ (1:13).

ܠܥܡܐ (1:5) ; ܒܚܟܡܬܐ (2:6).

(2) ܒ (1:1) ; ܠܥܡ (1:1) ; ܐܢ (1:11).

ܥܒܕ (1:7) ; ܒܠܒܒ (1:9) ; ܚܕܐ (22:1).

ܙܥܘܪ (1:1) ; ܒܪܫܐ (2:11) ; ܐܢܐ (2:16).

ܫܡܥܐ (1:2) ; ܫܢܝܐ (1:2) ; ܥܡ (22:5).

(3) ܐܚ b'ro' (1:1) ; ܫܡܥܐ sh'mayo (1:1).

1. As to quantity vowels are—

(1) Short, ◌ ◌ ◌

(2) Long, ◌ ◌ ◌ ◌ ◌ ◌

(3) Half, not written, but pronounced like *e* in "below."

2. (1) ܡܠܟ ; ܡܠܟ̈ ; ܩܘܕܫ holiness ; ܚܒܝܒ beloved.

(2) ܡܠܟ (ܡܠܟ̈) ; ܦܬܟ wing ; (ܫܡܦܬܟ 1:2).

(3) ܥܡ (1:7) ; ܥܝܢ eye (ܥܝܢ) ; ܕܝܢ judgment ; ܩܝܡ (1:1) ; ܣܦ (ܣܘܦ Nestorian) end (ܣܦܐ) ; ܢܬܩܘܡ he shall stand (ܢܬܩܘܡ).

(4) ܐܠܦ thousand ; ܐܠ (24:14) ; ܐܠܦ (24:5) ; ܡܙܡܪ (6:11) ; ܡܨܝܕܐ or ܡܨܝܕܬܐ snare ; ܡܨܝܕ (Ps. 1:3).

2. As to origin, vowels are—

(1) Pure,		ă [ā],	(ĭ), ī,	ŭ, ū.
(2) Obscured,	ō	(ā),	ĕ,	(o).
(3) Contracted,			ê, î,	(ô) û.
(4) Heightened,	o	(ā)	ē, ī.	

Note.—The letter in brackets is no longer found ; the letters in parentheses are found in the Nestorian, but not in the Jacobite, or West Syriac. The Nestorians pronounced ◌̤ (Rebhâṣâ arrîḥâ) sometimes as ĕ, sometimes as ĭ.

3. (1) ܡܠܟ , but ܡܠܟܐ *king* ; ܩܛܠ *he killed*, but ܩܛܠܬ *she killed* ; ܩܘܕܫ , but ܩܕܝܫܐ *holiness* ; ܡܠܟܐ , but ܡܠܟܬܐ *queen*.

(2) (*a*) ܐܓ , ܐܓ̈ *pure* ; ܩܡ *he stood*, ܩܡܬ *she stood*.

(*b*) ܣܦ , ܣܦܐ *end* ; ܥܝܢ , ܥܝܢܐ *eye*.

(*c*) ܐܓ *pure* ; ܙܒܘܒܐ *wasp*.

(*d*) ܚܐ from ḥerro *free* ; ܚܐ from ḥappo *violence*.

3. As to value in inflection, vowels are—

(1) *Changeable*, to wit : all half-vowels and all short vowels not in sharpened syllables, and heightened vowels.

(2) *Unchangeable*, to wit :

(*a*) Vowels long by nature or contraction, except (*b*), those derived from diphthongs.

(*c*) Short vowels in sharpened syllables, with a few exceptions (*d*).

§ 8. Diphthongs.

1. (1) ܐܰܒ̈ (1:6); ܒ̈ܟ̈ܡ̈ (23:7).

(2) ܒ̈ܥ̈ܣ̈ (6:13); ܒ̈ܐ̈ (24:1); ܐ̈ܒ̈ (26:7).

(3) ܒ̈ܥ̈ (Mt. 21:38); ܐ̈ܐ̈ (25:10).

2. (1) ܐ̈ (1:2); ܟ̈ (25:1); ܐ̈ (25:9).

(2) ܟ̈ (6:5); ܒ̈ (25:12); ܒ̈ (25:9).

(3) ܐ̈ *sign of plural.*

Waw and Yudh at the end of a syllable, after a heterogeneous vowel, form diphthongs. We have—

1. (1) Waw after *a*, pronounced like *ow* in "how."

(2) ◌ܶ pronounced *ê-oo*, or like Italian *eu* in "eufonia."

(3) ◌ܶ, like *ew* in "mew."

2. (1) ◌ܲ, like the English adverb "ay."

(2) ◌ܰ, like *owi* in "owing."

(3) ◌ܳ, like *uoy* in "buoy," when you give the *o* the sound of *o* in "do."

§ 9. Unvowelled Consonants.

1. ܐ̈ 'ar-'o' (1:1); ܐ̈ nuh-ro' (1:3); ܐ̈ ram-sho' (1:5).

2. B'rîshîth b'rc' sh'mayo' w'yoth (1:1).

3. ܐ̈ (1:4); ܐ̈ (1:7); ܐ̈ (1:7).

Note.—ܐ̈ *joy;* ܐ̈ *ways;* ܐ̈ *wisdom;* ܐ̈ *God.*

In Syriac there is no sign to show that a consonant is without a vowel, or that it is to be pronounced with a quickly uttered *e* sound, or half-vowel. We have the facts, however, without the sign. See 1, 2.

3. The phenomena denoted in Hebrew by medial Sh'wa occurred in Syriac also.

Note.—Consonants sometimes take a helping vowel. See § 32.

§ 10. Orthographic Signs. Rukhokh and Kushoy.

1. (1) ܫܡܫܐ (1:1); ܒܪ (1:1); ܫܡܥܬܐ (1:2); ܒܝ (1:6).

(2) ܐܬܐ (1:2); ܕܒܝ (1:7); ܟܠܫܐ (1:13); ܐܬܘܬܐ (1:2).

(3) ܚܕܐ (1:4); ܥܡܟ ܒܪܟܬܐ (1:6).

2. (1) ܐܢܐ (1:1); ܐܠ (1:1); ܐܟܐ (1:2); ܕܡܥܠܡ (1:10); ܚܫܒܬ (1:12); ܐܢ (2:12); ܠܐ (2:13).

(2) ܐܦܬ (1:2); ܒܫܡܝܐ (1:10); ܒܝܬ (3:12); ܒܪܟܬܐ (5:15); ܫܡܝܐ (25:6).

(3) ܐܒ (2:18); ܚܡܫܐ (5:15); ܒܪܟܬ (2:6); ܐܦ ܐܟ (3:5).

(4) ܐܝܠ (24:10); ܒܪܝܬܐ (24:17); ܒܪܝܫܐ (24:1); ܐܠܦ (24:2).

1. Rukhokh (*softening*) is a point placed under the letters ܒ, ܓ, ܕ, ܟ, ܦ, and ܬ, to show that they are to be aspirated. It occurs whenever one of these letters is preceded either (1) by a full vowel, or (2) by a half-vowel.

(3) It is to be noted, also, that these letters may be aspirated when the word immediately preceding them ends in a vowel.

2. Kushoy (*hardening*) is a point above the letters ܒ, ܓ, ܕ, ܟ, ܦ and ܬ, to show that they are unaspirated. It occurs—

(1) When the aspirates are not preceded by a vowel or half-vowel.

(2) When they are preceded by a full vowel and are doubled.

(3) After all diphthongs, except in ܐܒ.

Note.—ܫܡܫܐ (3:8) and similar words are no exception, since the Yudh is doubled, and we read ḥay-y^{e}th o'.

(4) We have no sign to denote the doubling in any but the aspirate letters. In many texts, it is omitted from them also.

§ 11. The Linea Occultans

1. ܫܒܥ (2:6); ܐܒܗܬ (5:10); ܟܠܫܒܥ (2:17); ܐܬܪܐ (11:2).

2. ܐܡܐ (2:17); ܐܢܐ (6:5); ܐܡܐ (22:2); ܐܣܬܐ (26:15); ܐܣܬܐ (26:19).

3. ܐܡܪ (21:7); ܐܬܝ (22:9); ܐܡܢ (22:11); ܒܪܟ (23:13); ܨܠܐ (23:16).

4. ܙܟܪ (Lk. 1:72); ܒܥܐ (John 15:4); ܡܨܝ (1 Cor. 11:2).

5. ܪܘܫ (1 Tim. 6:11); ܪܕܦ (1 Cor. 14:1); ܒܪ (Mt. 21:5).

R.—ܐܙܠ (Acts 23:11); ܐܡܪ (Mt. 21:21); ܐܡܪ (Heb. 13:17).

A line, called the *linea occultans*, is put under certain letters to show that, though written, they are not to be pronounced.

1. It occurs most commonly with an assimilated Nun or a silent Hê.

2. Olaph is occult when not preceded or followed by a vowel.

3. Waw and Yudh are never marked by the linea occultans, even when at the end of a word and not preceded by a vowel.

4. In ܙܟܪ *to remember*, 'È receives the linea occultans to show that it is to be pronounced like Olaph.

5. In ܪܘܫ *run*, and ܒܪ *daughter of*, rish has the linea occultans.

Remark.—In the Ethpe'el Imperative, a line occurs under the second radical among the Jacobites and over it among the Nestorians. This line has the force of Marhetono rather than of the Linea Occultans (cf. § 12. 2).

§ 12. Mehagyono and Marhetono.

1. ܢܫܐܠ (6:9); ܒܥܝܢ (2:3); ܚܟܡܬܐ *wisdom* (= ܚܟܡܬܐ); ܢܫܐܠܘ *they shall ask* (= ܫܐܠܘ).

2. (1) ܫܬܩ (2:15); ܦܠܓ *they have divided;* ܫܬ *six;* ܫܬܝܢ *sixty.*

(2) ܒ = ܒܡܐ (Kirsch, "Chrest.," p. 134); ̄ *fifty* (J. S. 21:20); ̄ (J. S. 1:1); ̄ (Kirsch, "Chrest.," p. 64:7).

1. Mehagyono is a sign placed under a letter to show that it is to be pronounced with a short vowel.

2. (1) Marhetono is a line placed above a letter to show that it is to be pronounced without a vowel.

(2) A diacritical line is used also to denote an abbreviation or a number. On the ܐ of the interjection ܐ we find either a line or the Greek Omega, to distinguish it from ܐ *or.*

Remark.—For Marhetono with the Imv. Ethpe'el, see § 11. *Rem.*

§ 13. Sign of the plural.

1. ܐܰܬ̈ (1:2); ܟܬ̈ (1:3); ܟܟ̈ (1:12); ܠܐܠ̈ (2:3); ܟܡܬ̈ (2:3).

2. ܐܰܬ̈ (1:13); ܬܡ̈ (2:2); ܟ̈ (24:4).

3. ܟܡܬ̈ (24:11); ܙ̈ (1:9).

1. Two points, called Rebbuy, are placed horizontally over a word to indicate that it is plural.

2. One of these points may coincide with the diacritical point of the Rîsh.

3. Rebbuy may stand with the dual also.

§ 14. Accent.

In modern Syriac, the accent is on the penult; the place of the accent in ancient Syriac is still in dispute. There follows a summary based on Duval:

1. The accent is generally on the penult.

2. The ultima receives it,

(*a*) In monosyllables.

(*b*) When it is a closed syllable with a long vowel.

(*c*) When the first of two vowels is a helping vowel.

3. The antepenult never receives the accent, except when the second vowel is a helping vowel.

§ 15. The Accents.

An involved system of accents was used, especially for exegetical purposes, in commentaries on the Scriptures. According to Ewald, they were used, (1) to denote the relation of the parts of a chapter, (2) to denote the divisions of the sentences, (3) to denote the grammatical relations between words, (4) to denote the sentiment, or rhetorical characteristics of the sentence.

According to Bar Hebræus, the number of the accents was forty. In many manuscripts we have but two; a single dot, like our period, for short sentences, and four dots for longer. In the text of Walton's Polyglott, four dots are used for paragraphs, and one for shorter periods; while two are used to separate protasis and apodosis, dependent from principal sentences, and often the minor parts of subordinate sentences. Three dots are used to call special attention to what precedes. See Gen. 1:5,7; and Matt. 24:30,36,43,47.

§ 16. Syllables.

1. ܐܲܠܳܗܳ 'a-lo-ho' (1:1); ܫܡܲܥ̈ܝܳܐ sh'ma-yo' (1:1); ܘܥܲܫܫܽܘܟܳܐ w'ḥesh-shu-kho' (1:2).

2. ܐܲܪ̈ܥܳ 'ar-'o' (1:1); ܗܲܘ̈ܬ h'woth (1:1); ܫܬ̈ܝܢ (1:2).

Remark 1.—ܫܬ̈ *six*; ܫܲܬ̈ܝܢ *sixty*; ܟܣܝ *covered*; ܬܠܬ *three*; ܗܳܟ *here*; ܗܘ̈ *they were foolish*.

Remark 2.—ܒ̈ܟ (15:8); ܒ̈ܨ (15:8); ܐ̈ܨܬ̈ܐ (17:15); ܐ̈ܬ̈ܒ̈ܥ̈ܐ (17:11).

1. A word has as many syllables as it has full vowels. A half-vowel does not constitute a syllable.

2. Every syllable must begin with a consonant. It may begin with two consonants, in which case the first takes a half-vowel.

Remark 1.—In ܐܲܬ̈ܘ and ܫܲܬ̈ܘ, and in later times in some other words, there is no half-vowel; e. g. ܐܲܬ̈ܘ = shto'.

Remark 2.—Words beginning with ܐ quiescing in ܐ are exceptions to this rule. According to some, they are to be pronounced, as they are sometimes written, with an Olaph before them. According to Bar Hebræus, ܐܲܝ̈ܕܬ̈ܐ is pronounced "īda'tho'" by the Jacobites, and "yida'thâ'" by the Nestorians.

3. ܫ̈ܬ (15:7); ܬ̈ܠ̈ܬ̈ܐ (15:5); ܐ̈ܥ̈ܠ (16:11); ܒ̈ܥ̈ܐ (16:15); ܐ̈ܟ̈ܬ̈ܐ (1:7).

3. At the end of a syllable, two consonants may be pronounced, though more may be written.

§ 17. Syllables.

1. ܐܲܠܳܗܳ (1:1); ܫܡܲܥ̈ܝܳܐ (1:1); ܐܲܪ̈ܥܳ (1:2).

2. ܒ̈ (1:1); ܗܲܘ̈ܬ (1:1); ܨܲܠ̈ܝܟ̈ (1:6).

3. ܫ̈ܡ̈ܥ̈ (1:2); ܐ̈ܥ̈ܬ (1:2); ܒ̈ܥ̈ܢ (1:4).

4. ܐ̈ܟ̈ܨ̈ (1:7); ܐ̈ܟ̈ܬ̈ܐ (1:7); ܟ̈ܒ̈ܘ *she made thee*; ܩ̈ܛ̈ܠ̈ܟ̈ *he killed you*; ܡ̈ܠ̈ܟ̈ܟ̈ *your kings*; ܒ̈ܪ̈ܥ̈ *leper*; ܕ̈ܗ̈ *gold*; ܕ̈ܥ̈ܒ̈ܐ

wing; ܛܝܒܘܬܐ *goodness*; ܒܫܪܬܐ *gospel*; ܢܫܡܬܐ *breath*; ܥܘܬܪܐ *bird*; ܫܒܛܐ *tribes*.

1. Syllables which end in a vowel are called open.
2. Syllables ending in a consonant are called closed.
3. A closed syllable whose last consonant is doubled is called sharpened.
4. A syllable ending in a short vowel followed by a consonant with a half-vowel is called half-open.

Note.—The syllable is half-open, (a) in the 3d fem. sing. Perf. before suffixes, (b) in the syllable before ܥ and ܡ when it does not end in a diphthong, (c) in many nouns, especially before the feminine ending.

§ 18. Euphony of Consonants. *Assimilation.*

1. ܐܬܪܐ (R. ܐܬܪ) (24:1); ܐܓܪܐ *brick* (11:3).

ܐܦܬ (1:2); ܐܫܬܐ *it shone* (Lk. 6:11); ܢܛܪ *he shall keep* (Lk. 11:21); ܐܬܘܕܥ (3:17); ܢܢܗܪ *let shine* (Mt. 5:16).

2. ܐܠܦ (5:5); ܐܠܐ (6:10); ܚܒܝܒܐ (15:9).

3. ܥܕܬܐ *church*; ܚܕܬܐ *new*; ܥܡܝܩܐ *simple*; ܐܬܒ *he assented*; ܐܬܟܫ *he prepared*.

Remark.—ܐܬܟܣܪ *it was broken*; ܘܕܐ *and that which was like*.

4. ܢܣܩ (Mt. 13:2); ܐܣܩ (Mt. 17:1).

1. At the end of a syllable, Nun is assimilated to the following consonant, which is then doubled.

Note.—Before ܣ this assimilation does not take place.

2. The Nun is sometimes written, though not pronounced. When not final, it then receives linea occultans.

3. When Taw is preceded or followed by Dolath or Teth, the first lingual is assimilated to the second, and written with or without the linea occultans.

R.—When one Taw or Dolath precedes another, both are unaspirated.

4. In the verb ܣܩܬ *to ascend*, where Semkath ends one syllable and Lomadh begins another, the Lomadh is assimilated to the Semkath; see § 65. 8.

§ 19. Occultation.

1. (1) ܐܢܐ (2:17); ܐܢ (14:5; 22:14); ܐܝܬܝ (14:1).

(2) ܒܥܠܝ *my enemy;* ܒܥܠܝܟ *your enemy.*

2. (1) *a.* ܗܘܐ ܟܕ (3:17); ܗܘܐ ܟܗܢ (5:9); ܗܘܐ ܟܗܢ ܠܐܠ ܥܠܝܘܢ ܗܘ *he was a priest* (Gen. 14:18).

b. ܗܘܐ ܡܠܟ (25:7); ܗܘܐ ܐܚܐ (27:6).

(2) ܢܬܠ (6:7); ܢܬܠ (28:7); ܢܬܠ (29:14).

(3) ܐܡܪ (8:2); ܒܢܘܗܝ (11:8); ܠܡܟܬܒ (22:3); ܟܬܒ (22:13).

(4) ܐܡܪ (22:12); ܐܡܪ (22:15).

(5) ܪܘܡܝ *Rome;* ܐܦܣܘܣ (Eph. 3:12).

3. ܥܒܕ (1:12); ܥܒܕ (17:13); ܟܠܐ (11:16).

4. ܚܢܢ ܩܛܠܝܢ *we are killing.*

5. ܫܒܩ (Mt. 18:17); ܫܒܩ (Mt. 9:17); ܫܒܩ (Mk. 16:17).

6. ܐܠ (6:10); ܐܠ (5:9); ܒܥܝܕ (12:9); ܠܐ ܐܟܠ (32:14). ܐܟܠ (Lk. 12:16); ܐܬܐ (Acts 7:21); ܐܬܐ (1 Cor. 9:24).

7. ܐܟܠ (10:12); ܐܟܠ (10:15); ܐܬܐ (32:12).

Occultation occurs when a letter is written but not pronounced. It is generally denoted by the linea occultans. It occurs,

1. With Olaph, (1) at the beginning of a word when not followed by a vowel; (2) in the middle of a word when not preceded by a vowel.

2. With Hê, (1) In ܗܘܐ (*a*) after a predicate adjective, participle or noun, and (*b*) when an auxiliary verb.

(2) In parts of ܢܬܠ *to give.*

(3) In the 3d sing. masc. suffix.

(4) In ܗܘ and ܗܘ when they are used for the verb *to be.*

(5) In Greek words beginning with *Rho*, the *h* being written after the *r*, as in Latin.

3. When a letter is written twice to show the derivation of the word, the linea occultans being placed under the first.

4. With ـه in سلـ when employed for the verb *to be*.

5. Sometimes with ʾ before ـد.

6. Often with Nun, sometimes with Lomadh and Rîsh.

7. Occult ـو and ـي are never marked by the linea occultans. At the end of words they are occult whenever not preceded by a vowel.

§ **20.** Addition.

1. أَنعِمَا (1:8); أَحَدَ عشرَ (Mk. 13:19).

Rem. 1.—أَهلَ (23:18); إِستِيمَ *stadium*; أَهدَا *foundation*.

Rem. 2.—أَمعَضَا (1:5); إِقنِمَ (18:19).

An Olaph with a short vowel is sometimes put before an unvoweled consonant (Olaph prosthetic).

Rem. 1.—Before ـه and foreign words beginning with ـس the vowel is ـ.

Rem. 2.—Before ـي the prosthetic Olaph takes ـ in which the ـي quiesces.

2. إِلصَوَا (6:4); سعشَى (from سشَى) (1 Tim. 4:16); خَزِكَى (*r* inserted) (5:7); هِلِى (R. هدَا) *he changed*; إِزِدَحَا (ـد inserted) (1 Cor. 7:29).

3. أَدشمعَ (Mk. 15:47); إِشمعَه (Ex. 18:11 Hexaplar).

2. A letter is sometimes inserted in a word and strengthens it in the same way as the doubling of a radical.

3. In later times a Taw was added to the Ethpe'el of ê-Waw verbs, both being unaspirated.

§ **21.** Transposition.

1. صَهرُنَ (1:13); إِزدِعَ (Mt. 11:19); أَسهَكَ (Mt. 16:12); لِيلَا (Heb. 10:23); أَهعَسَ (Lk. 9:36).

2. إِلعَ (Mt. 26:8; Spic. Syr. 40:14).

3. مَنِهَ (1 Cor. 14:1).

Transposition occurs,

1. In the passives of the simple and intensive species when the first radical is a sibilant. Before ܠ the ܙ is changed into ܐ before ܒ into ܒ. § 22. 4.

2. In the Ethpe'el of ܚ verbs.

3. In the Imperative of ܐܬܐ *to run*.

§ 22. Permutation.

1. (1) ܐܬܥܨܝ (Mt. 22:7); ܐܬܥܨܝ (5:3); ܐܬܡܣܐ (5:4); ܐܬܙܠ (R. ܙܠ) *to make unclean;* ܐܬܡܣܐ (23:8); ܐܬܠܡܨ (Ps. 5:3).

(2) ܐܬܫܡܥ (Mk. 15:47); ܐܬܠܒ (Mt. 25:10); ܐܬܠܩܛ (Did. 41:19). ܐܬܠܟܝ (Did. 3:3); ܐܬܠܩܛ (Ex. 2:23).

2. ܐܬܐ (Mt. 23:23); ܐܬܝ (32:21); ܩܝܡ ḳoyem (John 11:23); ܐܬܦܥ (Mt. 24:15); ܐܬܚܫܠܢ *they struck me* (Sym. Job 16:10).

Rem.—ܫܡܥ (J. S. 3:20); ܫܡܥ (J. S. 66:2); ܫܡܥ (J. S. 70:4; 77:12).

3. ܐܬܠܦ (Mt. 5:42); ܐܬܠܥ (Mt. 6:27); ܐܬܠܡ (1 Cor. 15:50); ܐܬܡܫ (Eccl. 9:4).

4. ܐܬܡܙܓ (1:13); ܐܬܙܓ (Mt. 9:17); ܐܬܙܟܐ (Lk. 24:7); ܐܬܙܥ (Mt. 11:19).

1. (1) In the causative of most verbs ܦ the first radical is changed to Waw; in ܐܬܐ *to come,* it is changed to Yudh. In some cases in verbs ܚ also, the Olaph is changed to Yudh.

(2) In the Ettaph'al of 'Ê Waw verbs, and in the Ethpe'el and Ethpa'al of a few Pê Olaph verbs, the Olaph is changed to Taw.

2. In all ܥ verbs, except ܐܬܐ and ܐܬܝ, the Waw is changed into Yudh. In the Part. active of ܟ verbs the Waw is changed to Yudh in pronunciation, though in the masc. sing. it is written with Olaph. In some verbs an Olaph is sometimes written where we generally have Waw.

Remark.—Four times in Joshua the Stylite, the Part. act. masc. sing. of an 'È Waw verb is written with a Yudh instead of an Olaph, in place of the second radical.

3. Yudh is changed to Olaph in the Pe'al Imperfect and Infinitive of verbs ﻉ and sometimes in the verbal nouns of verbs ﻝ.

4. In the passive conjugations of verbs beginning with ʾ or ﺯ, transposition having first taken place, according to § 21. 1, Taw is changed to ʾ after ﺍ and to ﺩ after ﺯ.

5. Hê is changed to Yudh in ﻳﻬﺒﺖ for ﻫﻬﺒﺖ (24:8; 1 Tim. 1:17); and perhaps ʿÈ to Olaph in ﺃﻋﺘﻰ *lustful* ("Acta Martyrum," II. 361).

§ 23. Rejection.

1. (1) ﺃﺧﺬ (Mt. 28:19); ﺃﺍ (11:1); ﺃﺗﻰ (32:8); ﺳﻢ (23:9); ﺳﺄﻝ (26:3); ﺳﺪﺍ (Lk. 10:39).

(2) ﻳﻬ (Prov. 3:6); ﻫﺐ (Mt. 5:42); ﻫﺐ (Mt. 22:44).

(3) ﺳﺪ (30:3); ﻧﻊ (Mt. 19:17).

(4) ﻫﺼﻨﺎ (Rom. 1:30); ﺭﺑﺎ *president*.

1. Rejection may take place at the beginning of a word,

(1) With Olaph in the Imperative of Pê Olaph verbs, and often elsewhere when the Olaph is occult.

(2) With Yudh, in the Imperative of Pê Yudh verbs.

(3) With Nun, in the Imperative of Pê Nun verbs.

(4) With Mîm, in certain nouns formed from Pa'el Participles.

2. (1) ﺃﻋﻨﺞ (= ﺇﻋﻨﺞ) (Gen. 31:22); ﺇﺫﺍ (Mt. 8:7); ﻟﻜﻒ (Mt. 5:19); ﺇﻋﻨﺞ (Ps. 45:1); ﻣﻜﻒ (25:17); ﺻﻒ (for ﻋﺎﻑ) (16:14); ﻣﻨﻜﻒ (= ﻣﻨﻌﺎﻑ) (Judges 11:25).

(2) ﻋﺮ (26:7); ﻟﻌﻜﻢ (25:15); ﻛﻤﻨﻔﻖ (Mt. 6:5); ﻋﺸﺎ (Jn. 5:21).

(3) ﻟﺤﻠﺎ (for ﻟﺨﻠﺎ) (James 3:6); ﺍﺯﻧﻖ (for ﺍﺯﻧﻖ) (Rom. 3:13); ﺳﻴﺎ for ﺳﻨﺎ) (Ps. 45:3); ﻟﻘﺪﺍ (for ﻟﻘﺪﺍ) (24:1); ﺷﻒ (for ﺷﻜﻒ) (Rev. 4:1).

(4) ﺳﺄﻝ (for ﺳﺄﻝ) (24:1); ﺑﻴﻊ (Hex. Ruth 1:13); ﺑﻴﻌﻤﻖ (Sym. Job 41:4); ﺑﻴﻌﺎﻝ (Judges 6:18),

2. Rejection takes place in the middle of a word,—

(1) With Olaph, in the 1st sing. Imperfect Pe'al; and often, in the Imperfect and Participle of the Pa'el, and sometimes in the Ethpe'el, of Pê Olaph verbs. Olaph is sometimes rejected also from 'Ê Olaph derivatives.

(2) With Waw and Yudh, when they stand between two vowels, or between a half-vowel and a vowel; and sometimes elsewhere.

(3) In isolated instances, with Lomadh, Rish and Nun.

(4) With Taw, in the Ethpe'el, whenever three Taws would come together; and in a few nouns when two Taws would come together.

3. (1) ܫܰܓ (= ܫܰܓܺܝ) (28:14); ܐܶܬܰܥ (= ܐܶܬܰܥܺܝ) (6:3); ܒܟ (J. S. 26:13); ܐܶܬܰܥܫ (= ܐܶܬܰܥܫܺܝ) (6:1); ܐܶܬܰܥܫ (J. S. 15:10).

(2) ܐܦ (1:2); ܡܩܛܦ (1:12); ܥܒ (1:15); ܚܙ (23:7); ܙܥ (23:1); ܐܥܥ (23:2); ܥܒ (32:12).

(3) ܡܠܟ (Mt. 12:25); ܡܠܟܐ *queen*; ܒܝܬ (Ephr. 3:427); ܒܝ *house* (Mt. 12:25).

3. Rejection takes place at the end of a word,—

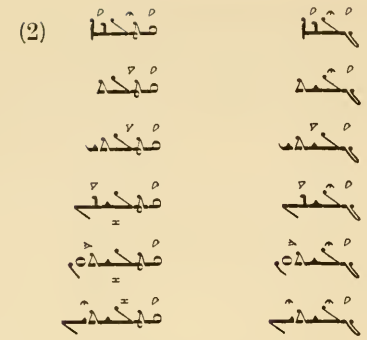
(1) Sometimes with Waw, in the 3d masc. plur.; and with Yudh, in the 3d fem. plur. of verbs. Olaph is sometimes rejected from ܫܰܓܺܝ *much*.

(2) The final Nun of verbs is generally rejected. The final Nun of nouns plural is always rejected in the emphatic and construct states.

(3) A final Taw is rejected from the feminine singular absolute of nouns; and in Mt. 12:25, from ܒܝܬܐ *house*.

4. (1) ܐܦ (= ܐ ܐ) (24:5); ܐܠܦ (= ܐ ܐ) (Mt. 12:12); ܐ (= ܐ) (24:4); ܫ (18:12); ܫ (= ܫ);) (1 Thess. 3:3); ܫ (Lk. 4:36); ܐ (=) (23:17);) (6:9);) (Mt. 13:27);) (23:19);) (=) (Judith 1:5).

(2)



(3) أَعْشَ *fountain;* عَشَ *seventeen;* عَشَ *nineteen.*

4. (1) Many compound words, or words which coalesce, drop one or more letters.

(2) The enclitic forms of the personal pronouns coalesce with Participles and adjectives, forming as it were, a new tense.

(3) When a number ending in Ê combines with عَشَ *ten*, one Ê is dropped.

§ 24. Otiose Letters.

1. ܐܵܐ (1:12); ܐܵ (Mt. 19:29); ܐܲܥܵܐ (Mk. 1:23); ܐܵܐ (3 John :6); ܐܵܐ (14:15).

2. ܗܲܘܵܐ (6:2); ܡܲܒܘܿܐ (6:1); ܗܲܘܥܵܐ (6:1).

3. ܐܲܬܼ ܡܲܥܵܐ (32:12); ܐܲܟ (John 20:17); ܕܲܚܙܵܐ (6:9); ܩܵܠ (6:15); ܐܲܗܲܠܬܲܠܘܵܐ (6:14); ܐܲܠ (Mt. 2:6); ܟܲܐ (6:8); ܐܲܒܲܠ (6:9); ܬܲܗܲܟܲܠܡܲܓ (22:5); ܫܲܬ (13:3); ܥܲܒ (19:9).

Otiose letters are those which are neither quiescent in a previous vowel nor marked by the linea occultans, but yet are unpronounced. They are,

1. Olaph final when preceded by another Olaph.

2. Waw at the end of verbs, when not preceded by a vowel.

3. Yudh, in the 3d fem. plur. of verbs; in the 2d fem. sing. of verbs and pronouns; and in the pronominal suffixes of the 1st sing. (except when preceded by a vowel), 2d fem. sing., and of the 3d masc. sing. when it ends in Yudh.

§ 25. Quiescence.

1. (1) ܗܵܐܹܟ (28:3); ܠܵܐ̈ܥܟ (5:10); ܫܵܥ̈ܝ (2 Macc. 5:24).

(2) ܬܵܡܵܐ (James 1:6); ܗܵܟ (Heb. 10:6); ܬܵܐ (1 Sam. 25:36); ܫܬܵܐ̈ܝ (Ezek. 16:27).

(3) ܚܛܵܐ̈ (32:2); ܐ̈ܠܵܐ̈ܟ (James 5:2); ܐ̈ܠܵܐ̈ܥ (28:1); ܥܬܵܐ̈ܥ (Hex. Jer. 10:19).

(4) ܐ̈ܬ (18:17); ܚܛ (18:19); ܐ̈ܡܕ (18:17); ܚ̈ܛ (18:10); ܥ̈ܙ (1:1); ܦ̈ܥ (Rom. 16:1); ܐ̈ܡ̈ܫ̈ܚ (Rom. 16:3).

Rem. 1.—ܐ̈ܥ̈ܝ (18:13); ܠ̈ܟ̈ܬ (18:15); ܨ̈ܩ (18:11); ܐ̈ܥ (1:6); ܐ̈ܟ̈ܛ (1:13); ܠ̈ܥ̈ܝ (1:8).

Rem. 2.—ܐ̈ܐ (1:1); ܐ̈ܥ (1:3); ܥ̈ܙ (1:1); ܦ̈ܐ (1:13); ܐ̈ܥ̈ܕ (Rev. 5:9); ܐ̈ܣ̈ܛ (Lk. 2:1).

1. (1) At the end of a syllable Olaph loses its consonantal force and quiesces in the preceding vowel.

(2) When Olaph with a vowel follows an unvoweled consonant, the vowel is usually thrown back on the preceding consonant, and the Olaph quiesces (cf. § 32. 3).

(3) In the middle of a word, when Olaph should receive a half-vowel, it quiesces in a short full vowel given to the preceding consonant.

(4) When a vowel-letter, Olaph always quiesces.

Rem. 1.—The inseparable particles ܒ ; ܟ and ܐ draw back the vowel of the Olaph.

Rem. 2.—Olaph may quiesce in any one of the vowels.

2. (1) ܫ̈ܒ̈ܥ (2 Pet. 3:9); ܒ̈ܥ̈ܟ (2 Pet. 1:2); ܒ̈ܥ̈ܝ (Acts 13:32); ܠ̈ܐ̈ܒ̈ܥ *inflammation* (Thes. Syr. 697).

(2) ܫ̈ܥ̈ܕ (Heb. 12:20) ܫ̈ܥ̈ܕ ; ܫ̈ܐ̈ܒ (15:1); ܠ̈ܐ̈ܒ (2 Cor. 6:5).

(3) ܐ̈ܒ (1:1); ܐ̈ܥ (1:2); ܫ̈ܥ̈ܛ (1:2).

2. (1) Waw quiesces at the end of a syllable after the homogeneous vowel ◌ُ

(2) In the middle of a word, when it would have a half-vowel, it frequently quiesces in a ◌ُ given to the preceding consonant.

(3) When a vowel-letter it always quiesces.

3. (1) أُوعِد (5:2); هُملِي (18:19); لِشمُصا (5:6); صَوَّب (11:10); كُسِ (23:2).

(2) إِلْمِي (23:14); إِلْمِيث (32:23); سُوبْدَعِي *their breast* (Thes. Syr. 1201).

(3) مِلْث (26:3); إِهْوَا (18:13); مِبْخَا (18:7); بُخَا (15:8); بُصَف (15:9).

Rem. 1.—إِصْطَبُلَا (1:5); أُسْوَا (25:11); إِمْرَا (17:15).

Rem. 2.—إِلَا؟ (14:3); صِلْث (14:13); عَاسِبْدَعِي؟ (17:1).

(4) هُمْنَ (1:4); صُلْ (1:7); زَفِي؟ (1:9); صُمْدَا (1:10).

3. (1) At the end of a syllable, Yudh quiesces after the homogeneous vowel ◌ِ.

(2) In the middle of a word, when it would receive a half-vowel, it frequently quiesces in a ◌ِ given to the preceding consonant.

(3) At the beginning of a word, when it would have a half-vowel, it quiesces in ◌ِ.

Rem. 1.—This ◌ِ at the beginning of a word often takes prosthetic Olaph (§ 20. 1).

Rem. 2.—Prefixes draw the vowel to themselves, the Olaph prosthetic even being sometimes retained and quiescing.

(4) When a vowel-letter, Yudh quiesces in ◌ِ or ◌ُ.

4. عَبْدُو w'bhuh (1:2); نَفْشَه ruḥeh (1:2); تُوح tuh (1:1); جِنْسُه gensoh (2:12).

4. Hê never quiesces in Syriac.

§ 26. Peculiarities of Gutturals.

1. (1) ܥܡܐ (Acts 20:1); ܐܥܢܫ (Acts 8:11); ܥܫ (Acts 7:41); ܬܫܡܥ (Lk. 12:3); ܥܫܩ (Mt. 19:5); ܥܒܪ (Mt. 19:6).

(2) ܬܗܒ (Rom. 14:19); ܟܐ (Lk. 1:8); ܡܫܠ (2 Cor. 10:9); ܟܘ (Heb. 11:34).

1. (1) Final gutturals and Rîsh prefer the vowel ـَـ

(2) Medial gutturals are treated like other letters.

2. (1) ܐܡܪ (1:1); ܐܡ (12:17); ܐܥܒ (13:6).

(2) ܫܐܠ (Mt. 22:41); ܒܥܐ (23:8); ܐܠܦ (Is. 16:6).

(3) ܥܡܐ (Acts 20:2); ܠܥܠ (Gen. 5:29); ܥܕܐ (Acts 4:36); ܟܠܐ (Judith 1:16); ܟܠ (Acts 10:14); ܒܛܐ (Rev. 17:4).

2. Olaph preserves its full consonantal force,—

(1) At the beginning of a word, when accompanied by a vowel.

(2) In the Pa'el and Ethpa'al of ܫܐܠ *to ask;* though in most verbs 'Ê-Olaph it is changed to Yudh. Cf. § 22. 1. (1).

(3) In a few verbs whose third radical is Olaph, as also in their derivatives.

Rem.—Cf. also §§ 19. 1; 20. 1; 22. 1; 23. 1. (1); 23. 2. (1); 23. 3. (1); 23. 4. (1); 24. 1; 25. 1.

3. In ܕܟܪ *to remember*, 'Ê is treated by the West Syrians as if it were Olaph.

4. For the peculiarities of Hê and Ḥêth, cf. §§ 19. 2, 4; 22. 5; 23. 4. (1), (2); 25. 4.

§ 27. Peculiarities of Waw and Yudh.

1. ܢܒܝܐ n^{e}bhîyo (28:1); ܙܟܪܢܝܐ (Lk. 1:70); ܙܒܢܐ (25:18).

1. Yudh sometimes stands at once for a vowel-letter and a consonant.

2. For a connected view of the peculiarities of Waw, see §§ 19. 7; 22. 1, 2; 23. 2. (2), 3. (1); 24. 2; 25. 2.

3. For the peculiarities of Yudh, see §§ 19. 7; 22. 1, 2, 3; 23. 1. (2), 2. (2), 3. (1); 24. 3; 25. 3.

§ 28. Quantity of Vowels.

1. (1) ܨܰܕܺܝܩ (1 Cor. 15:1); ܫܽܘܼܕ̈ܶܐ (John 15:16); ܐܶܠ̈ܶܦ̈ܶܐ
(2) ܒܪ̈ܺܝܟ̈ܳܐ *blessed;* ܩܰܕ̈ܺܝܫ̈ܶܐ (1 Cor. 7:36); ܫ̈ܽܘܥ̈ܶܐ (29:17);
ܨ̈ܰܡ̈ܺܐ (Mt. 9:4); ܒ̈ܺܝܡ̈ܳܐ (Mt. 24:15).

1. In closed syllables the vowel is generally short; but it is long,—

(1) Where the long vowel has arisen by contraction.

(2) Where the vowel is naturally long, and the syllable has become closed by the dropping of a short vowel.

2. (1) ܐ̈ܺܟ̈ܽܘ (27:6); ܐ̈ܶܟ̈ܶܠ *eaten;* ܐ̈ܶܟ̈ܶܐ (Lk. 1:59); ܐ̈ܶܟ̈ܶܠ (Acts 10:13).
(2) ܚ̈ܰܙ̈ܺܝ̈ܳܐ (Lk. 11:12); ܚ̈ܳܟ̈ܡ̈ܳܐ (Prov. 26:7); ܫ̈ܰܠ̈ܺܝ̈ܛ̈ܳܐ (1 Tim. 6:15).
(3) ܒ̈ܰܥ̈ܳܐ (32:2); ܒ̈ܰܨ̈ܳܐ (Lk. 14:21); ܫ̈ܳܥ̈ܳܐ (Ps. 25:19).
(4) ܒ̈ܰܥ̈ܺܝ (4:8); ܒ̈ܰܥ̈ܶܐ (22:6); ܚ̈ܰܒ̈ܺܝ (1:7); ܚ̈ܽܫ̈ܰܟ̈ܬ̈ܳܐ (1:10);
ܚ̈ܽܟ̈ܡ̈ܳܐ (1:11).

2. In open syllables the vowel is generally long; but a short vowel may stand in open syllables,—

(1) When it is necessary for the retention and pronunciation of an Olaph.

(2) Sometimes, like compound Sh'wa in Hebrew, to facilitate the pronunciation of a letter, especially of a guttural.

(3) In syllables which were originally closed.

(4) In half-open syllables.

3. (1) ܟ̈ܽܦ̈ (2 Pet. 3:8); ܐ̈ܰܣ̈ (8:4); ܟ̈ܽܕ̈ܐ (24:4); ܨ̈ܽܕ̈ (7:11); ܬ̈ܰܨ̈ܐ
(3:1); ܨ̈ܰܡ̈ܙ̈ܐ (3:3).
(2) ܨ̈ܰܪ̈ܫ̈ (1:4) from parasha; ܪ̈ܥ̈ܡ̈ (1:6) from raḳî'o';
ܡ̈ܢ̈ܗ̈ܪ̈ܝ̈ (2:3) from manharîn; ܐ̈ܙ̈ܕ̈ܥ̈ (2:5) from za'ûro;
ܬ̈ܫ̈ܠ̈ܚ̈ܬ̈ (2:18) from neshlaṭun.

(3) ܢܨܕ (Mk. 3:27); ܫܥܬ (Gen. 27:2); ܡܚܨ (John 19:24); ܢܝ (Mt. 9:30); ܢܬ (Mt. 13:2); ܙܥܨ (1:12); ܐܥܬ (1:14); ܚܘܝ *she showed me*; ܚܘܬ 6;19); ܚܘܨ (3:15); ܚܘ (Mt. 1:18).

3. In other cases, where we would have a short vowel in an open syllable,—

(1) It is occasionally lengthened, especially after the fall of a guttural and in the feminine ending ܬ from ܗ.

(2) It is generally dropped, except where this cannot be done without injury to the form. So ܐ is always dropped, except in the Imperative Pe'al, and in a few nouns like ܥܓܠܐ *fawn*.

Remark.—The ـܐ in such forms as ܥܒܕ and ܚܛܐ is anomalous.

(3) It is retained, the following radical being doubled,—

(*a*) Regularly after preformatives in 'Ê doubled and Pê Nun verbs.

(*b*) In a few 'Ê Olaph verbs.

(*c*) In the Pe'al Imperfect and Infinitive of ܢܝ and ܢܬ, the ـܬ being dropped.

(*d*) In the 3d fem. sing. Perfect before suffixes.

(*e*) In some compound words.

§ 29. Euphony of Vowels.

1. (1) ܐܢܐ (1:1); ܐܥܡܐ (1:8); ܟ (1:2); ܐܦ (1:2); ܡܥܡܕܐ (1:10).

(2) ܚܛܝ (1:7); ܚܒܫ (1:10); ܚܛܝܡ (1:11); ܚܛ (4:8); ܚܠ *milk*; ܠܥܒܕ (4:2).

(3) ܟܬܐ (1:1); ܐܠ (28:19); ܐܡܝ (Mt. 3:3).

(4) ܡܢܠܦ (17:8); ܐ ܐܠ (17:9); ܐܟܬ *go ye* (32:10).

(5) ܗܡܝ (1:1); ܡܬ (1:3); ܗܡܬ (2:3); ܟܬܠ (Rev. 6:15); ܡܥܠ (Eph. 1:21).

(6) ܐܣ *Asia*; ܐܥ *Arabia*; ܐܕ *Adana*; ἄρα.

1. Short *a*, or Pethoḥo, is found,—

(1) In closed syllables.

(2) In half-open syllables, mostly after the inseparable prefixes.

(3) In an open syllable caused by euphonic changes in the word.

(4) In an open syllable caused by the coalescing of two words by the addition of a syllable.

(5) In nominal plurals ending in ـَا or ـَاْ.

(6) In an open syllable in many foreign words.

2. (1) سَمْعَا (1:2); كَتَبَ (1:6); خَتَمَ (1:14); عَبَرَ (1:14); قَتَلَ *she killed*; تَقْتُلُ *he will kill*; أَعْمَدَ (24:16).

(2) أَخَذَ (23:5); أَعَلَ (6:1); أَحَدَ (17:15); أَلَا (24:17).

(3) تَعْمَدَ (= تَعْمَدَ); عَبْدَكَ (3 f. pl. Pa'el); أَكْتَبَ (32:8).

(4) طَعْنَا (Mt. 4:5); رِيحَا *moisture*; خَنْطَا (Mt. 7:16).

(5) قَاسَمَ (1:2); عَزَفَ (1:6); رَقَصَ (1:12); أَعْدَلَ (6:8).

2. Short *e* is generally obscured from an original *ă*. It is found,—

(1) In closed syllables.

(2) In an open syllable, when there is preservation of initial Olaph.

(3) In an open syllable, arising from changes in the body of the word or from sufformatives.

(4) Sometimes in half-open syllables.

(5) The ˆ of the ultimate of such forms as are given in (5) are written with ˙ in East Syriac, perhaps because this syllable had originally the accent. See Nöldeke, *Syrische Grammatik*, § 47.

3. (1) شَمَّ (1:4); لَمَّدَ (1:6); رَقَّصَ (1:9); مُتَنَصَّا (1:12); طَاقَا (1:13).

(2) سَهْمَا (from gerro) *arrow*; لَطْمَا *relaxation*; صَهْمَانَا *snare*.

3. (1) Long *e* is formed by contraction, and is represented by ـِي or ـِيْ.

(2) In East Syriac, we have a few cases of *e* long by compensation or position.

4. (1) ܟܬܒܐ (2:3); ܥܡܐ (1:6); ܡܨܥܕܐ (1:11); ܒܥܝܐ (23:18).

(2) ܐܡܟܐ (2:5); ܫܕܐ (26:3); ܒܝܬܐ (14:15); ܒܝܫܘܬܐ (14:3).

(3) ܐܐܠ (3:6); ܒܝܥܐ (11:1); ܐܐܠ (24:16); ܒܥܐ (11:10); ܫܒ (14:16); ܡܨܝܕܐ *snare*.

(4) ܐܚܕܐ (24:19); ܐܥܒܕ (11:11); ܒܥܐ (16:7); ܫܒ (14:16); ܟܟܐ (2:2); ܟܕ (Rom. 6:10).

4. ◌̈ is always long. It is written ◌̈, ◌̈ܝ, ◌̈ܐ, or ◌̈ܐܝ. It is found,

(1) As formative in many nouns.

(2) As the vowel in which a ܝ at the beginning of a word quiesces.

(3) Heightened in an open syllable, especially before an Olaph which has become quiescent.

(4) Contracted from *ăy*, *iy*, *yi*, *iw*, and *wi*.

5. (1) ܐܟܐ (16:2); ܡܛܠ (16:4); ܟܬܐ (1:1); ܩܪܒ (1:6); ܡܕܒܚܐ (2:3); ܟܢܫܐ (2:4); ܒܝܬܟܐ (2:5).

(2) ܐܠܦ *thousand*; ܐܚ (24:14); ܐܚ *my brother*; ܫܢܐ (2:16); ܥܫܪ (6:11); ܚܛ (24:5); ܙܒܢܐ (16:2).

(3) ܡܢܬ (m'nawath) *portion*; ܒܠ (23:10); ܡܢܝܬ (25:3); ܥܒ (26:7); ܐܡܬ (18:18); ܒܠ (6:5).

(4) ܥܕ (7:11); ܚܛ (24:4); ܬܒܠ (3:1); ܟܡܐ (3:3); ܐܟܐ (26:19).

(5) ܐܬܐ (1:3); ܫܡܥ (1:2); ܙܥܡ (1:5); ܪܥܐ (1:5); ܙܒܚ (1:6).

5. (1) When not final, ◌̣ generally represents an originally long *a*.

(2) In a few nouns, before certain suffixes (when the vowel was most probably heightened by the original accent; see Duval, § 157), and perhaps in the 3d sing. masc. Perf. of "ܠ verbs, it seems to have been heightened from an originally short *a*.

(3) In verbal forms and nouns derived from "ܠ and "ܚ verbs, ◌̣ often represents a contraction from *awa*.

(4) In a few cases, it was contracted from ܐ̈ or ܐ̇. In the absolute feminine singular, it was heightened in compensation for the elided Taw.

(5) In the emphatic state, the final ܐ is naturally long, being derived from the demonstrative particle ܗܵ. See Duval, § 259. *a*.

Remark.—In foreign words, ̈ is frequently followed by Waw, e. g. ܦ̈ܛ̈ܪ̈ܘ̈ܣ (1 Pet. 1:1).

6. (1) ܚ̈ܠ̈ܡ̈ܐ *youth* (form fu'ail); ܥ̈ܕ̈ܠ̈ܐ *vase* (form fu'ûl); ܢ̈ܣ̈ܒ̈ܟ̈ܝ (form nekṭulun); but ܥ̈ܕ̈ܥ̈ܝ *write*; ܟ̈ܕ̈ܐ̈ܠ̈ܐ *fawn*.

(2) ܥ̈ܕ̈ܘ̈ܥ̈ܐ (17:10); ܥ̈ܡ̈ܝ̈ܐ (18:2); ܐ̈ܘ̈ܣ̈ܐ (18:8); ܥ̈ܕ̈ܝ̈ܡ̈ܗ (18:14); ܙ̈ܣ̈ܥ̈ܕ̈ܐ (12:7); ܟ̈ܥ̈ܛ̈ܐ (12:15).

(3) ܘ̈ܐ̈ܣ̈ܐ (11:5); ܥ̈ܗ̈ (11:1); ܢ̈ܚ̈ܟ̈ܝ (14:1); ܢ̈ܥ̈ܕ̈ܝ (14:1).

6. (1) Except in the Imperative Pe'al, and a few nouns, short *u* always falls away in an open syllable.

(2) In closed syllables, short *u* remains.

(3) When preceded or followed by Waw, short *u* becomes long *u*. See 7. (1).

7. (1) ܥ̈ܗ̈ (11:1); ܘ̈ܐ̈ܣ̈ܐ (11:5); ܢ̈ܥ̈ܕ̈ܝ (14:1); ܢ̈ܚ̈ܟ̈ܝ (14:1).

(2) ܥ̈ܟ̈ܥ̈ܗ̈ (25:17); ܫ̈ܥ̈ *end* (emph. ܫ̈ܥ̈ܵ); ܒ̈ܘ̈ܩ̈ܪ̈ *cow*; ܒ̈ܟ̈ܪ̈ (13:4).

(3) ܢ̈ܫ̈ܥ̈ܕ̈ܐ (24:17); ̈ܒ̈ܟ̈ܥ̈ܕ̈ܐ (Spic. Syr. 33:20); ̈ܥ̈ܟ̈ (Neh. 11:24).

(4) ܐ̈ܬ̈ܪ̈ܥ̈ (1:2); ̈ܫ̈ܥ̈ (1:2); ̈ܐ̈ܬ̈ܥ̈ܟ̈ܥ̈ (3:8); ̈ܟ̈ (4:18); ̈ܟ̈ܥ̈ܪ̈ (24:2); ̈ܢ̈ܟ̈ܝ (2:18).

7. (1) Long *u* comes by contraction from *wu*, or *uw*. See 6. (3).

(2) In a few cases, in West Syriac, by contraction from *aw* (East Syriac ܥ).

(3) In a few cases, it comes through *ô* from *â*.

(4) In many forms, it is long by nature.

§ 30. Loss of Vowels.

1. ܟܬܒ (from kathabhath) *she wrote;* ܐܬܟܬܒ *it was written;* ܢܬܟܬܒ *be written;* ܐܫܟܚ̈ *I awaked him;* ܢܫܩܠ *they shall bear;* ܒܝܫ *bad;* ܡܓܪܐ *leprous;* ܟܬܒ *writing;* ܢܐܡ *sleeping.*

2. (1) ܟܬܒ (from kathabha); ܟܬܒ; ܟܬܒ; ܟܬܒ; ܟܬܒ; ܟܬܒ.

(2) ܢܟܬܘܒ; ܢܟܬܒ; ܢܟܬܒ; ܢܟܬܘܒ.

(3) ܟܬܘܒ; ܟܬܘܒ; ܟܬܘܒ; ܟܬܘܒ; ܟܬܘܒ.

(4) ܡܠܟ *king;* ܐܠܦ *thousand;* ܟܬܒ *writing;* ܒܝܫ *bad.*

(5) ܐܒ (24:14); ܠܒ (24:12); ܐܒܗ̈ (24:1); ܠܒܒ̈ (24:15); ܚܒ̈ (6:9); ܐܒ̈ (6:9); ܒܥܒ (6:14); ܒܟܒ (6:15); ܒ̈ ܒܝܬ (Lk. 2:13); ܐܒ (Mt. 24:3); ܐܒ (John 4:52).

1. A vowel is frequently lost in the middle of a word.
2. A vowel is lost at the end of a word,—
   (1) In all forms of the Perfect, except the 3d sing. fem.
   (2) In all forms of the Imperative, except the 2d masc. sing.
   (3) In all forms of the Imperative, except the 2d masc. sing.
   (4) In the absolute of all nouns, adjectives, and participles.
   (5) Final Yudh is written but not pronounced, in the suffix 1st sing. after consonants (but see § 31. *Rem.* 1); in the suffix 3d sing. masc.; in the 2d fem. sing.; and in a few other cases.

§ 31. The Half-vowel.

1. ܫܡ (1:1); ܒܫܡ (1:1); ܒܐ (1:1); ܒܪܫܝܬ (1:2); ܒ̈ ܫ (1:2); ܒ̈ ܒ (1:4); ܒ̈ ܒ (1:10); ܒ̈ ܒ (1;13).

But ܫܬ *six;* ܫܬ *sixty.*

2. ܐܶܬܟ̈ܫ̈ܚ *meditate* (but ܐܶܬܚܫ̈ܒ *be accounted*); ܕܗܒܝ *my gold*; ܥܲܒ̈ܕܗܘܢ *their anger*.

3. ܢܥܒ̈ܕ (4:2); ܕܥܒ̈ܕ (4:9); ܥܒ̈ܕ (3:12); ܥܒ̈ܕܬ *she made thee* (but ܥܒ̈ܕܬ *I have made thee*).

1. Except in a few words, a half-vowel occurs with every unvoweled consonant which begins a syllable. This half-vowel does not constitute a separate syllable. It is equivalent to vocal Sh'wa in Hebrew.

2. In the Ethpa'al Imperative, and in certain other cases, it is found at the end of a syllable.

3. The half-vowel is found after a consonant which is medial, i. e. a consonant which, though not doubled, apparently closes one syllable and begins another.

Remark 1.—A short *e* was heard at the end of such words as ܓܒܪ *my man* and ܝܡܝܢ *my right*. See Duval, § 98.

Rem. 2.—The Participles of the four verbs ܥܒ̈ *to make*, ܟܬ̈ *to bind*, ܨܠܒ̈ *to crucify*, and ܦܠܓ̈ *to divide*, preserve the half-vowel and the aspiration of ܥ, ܟ and ܐ, e. g. ܥܒ̈ܕ. All other Participles lose it (cf. § 30. 1; and see Duval, § 127).

§ 32. Shifting of Vowels.

1. ܟܬ̈ܒ but ܟܬ̈ܒܐ *holiness*; ܩܕ̈ܫ from ܩܕ̈ܫ *I have written*; ܓܒ̈ܪ but ܓܒ̈ܪܐ *man*; ܟܬ̈ܒ *write*, but ܟܬ̈ܒܗ *write it*; ܟܬ̈ܒܘ (3:3); ܟܬ̈ܒ (1 Pet. 5:9).

2. ܥܓ̈ܠܐ for ܥܓ̈ܠܐ *heifer*; ܒ̈ܩܥܐ *plain*; ܡ̈ܕܫ̈ܐ *measure*.

3. ܠ̈ܐ for ܠ̈ܐ *they blamed*; ܥ̈ܨ for ܥ̈ܨ *he grieved*; ܢ̈ܥ̈ܨ for ܢ̈ܥ̈ܨ *he shall grieve*.

1. The vowel which follows a consonant sometimes passes before it.

2. In order to facilitate its pronunciation, a consonant frequently attracts to itself the vowel which precedes.

3. A vowel which follows an Olaph preceded by an unvoweled consonant is shifted to that consonant, the Olaph becoming quiescent. See § 25. 1. (2).

§ 33. New Vowels.

1. ܐܰܠ̣ (11:12); ܐܶܣ̣ܛ̣ܶܦ̣ (12:13); ܐܶܛ̣ (12:17); ܐܶܚ̣ (15:9); ܐܰܠ̣ (17:5); ܒܶܐ̣ (18:7); ܐܶܥ̣ (23:5); ܐܶܫ̣ (24:10); ܐܶܡ̣ (25:11).

2. ܐ̣ܰܬ̣ (1:4); ܒ̣ܰܬ̣ܽܠ̣ (1:7); ܐ̣ܰܬ̣ (1:7).

3. ܐ̣ܰܠ̣ܟ̣ (23:14); ܐ̣ܰܠ̣ܥ̣ (Mt. 27:9); ܫ̣ܽܡ̣ܕ̣ (16:10).

4. ܐ̣ܰܛ̣ (Lk. 6:48); ܐ̣ܰܫ̣ܕ̣ (Syr. Thes. 2504); ܐ̣ܰܫ̣ܕ̣ *ear of corn.*

1. An unvoweled Olaph at the beginning of a word takes a short *a* or *e* to aid in its pronunciation; in the same circumstances, Yudh quiesces in *i*.

2. When three consonants would come together at the beginning of a word, a helping vowel, generally short *a*, is given to the first.

3. Often in the middle of a word, a helping vowel is added to a letter. This is regularly the case in the Ethpe'el of Pê-Yudh and Pê-Olaph verbs.

4. A vowel is frequently added in order to preserve the doubling of the preceding radical.

PART SECOND.—ETYMOLOGY.

§ 34. Inseparable Particles.

1. ܒܪܫܝܬ (1:1); ܒܕ (1:1); ܟܕ̈ (1:4); ܕ̈ (1:4).

2. ܐܝܟ (1:1); ܟܐ (1:2); ܐܦ (1:6); ܐܝܟܢܐ (2:2); ܐܝܟ̈ (5:4); ܐܝܟܢ (13:15).

3. ܐ̈ (1:3); ܐ̈ (1:3); ܐ̈ (2:2); ܐ̈ (2:3); ܐ̈ (2:19).

Remark 1.—ܐ̈ (3:9); ܐ̈ (2:2).

Remark 2.—ܐ̈ (Mt. 9:30); ܐ̈ (John 21:18).

4. ܐ̈ (1:5); ܐ̈ (24:7); ܐ̈ (24:11).

5. ܐ̈ (24:7); ܐ̈ (25:3); ܐ̈ (Mt. 3:16); ܐ̈ (Jn. 19:18).

The Inseparable Particles are the prepositions ܒ and ܟ, the conjunction ܘ, and the relative ܕ. They are always prefixed.

1. Before voweled consonants, they take a half-vowel.

2. When before Olaph, they draw the vowel of the Olaph to themselves, the Olaph quiescing. They are prefixed directly to words beginning with ܐ.

3. Before unvoweled consonants, they receive ܐ.

Remark 1.—Before words which take a prosthetic Olaph, they take the vowel of the Olaph, the Olaph being either retained or dropped.

Remark 2.—When a vowel has been thrown back upon the first radical, the particle generally takes a vowel.

4. When more than one inseparable particle occur, every second one takes a vowel.

5. In a few compound words the Nun of the preposition ܡܢ is assimilated.

§ 35. The Personal Pronoun.

1. The following are the forms of the Personal Pronoun where used independently:

He	ܗܘ	*They* (m.)	ܗܢܘܢ
She	ܗܝ	*They* (f.)	ܗܢܝܢ
Thou (m.)	ܐܢܬ	*Ye* (m.)	ܐܢܬܘܢ
Thou (f.)	ܐܢܬܝ	*Ye* (f.)	ܐܢܬܝܢ
I	ܐܢܐ	*We*	ܚܢܢ

2. The following are the forms of the Personal Pronoun, where used as an enclitic subject:

ܩܛܠܢܐ or ܩܛܠ ܐܢܐ *I am killing.*

ܩܛܠܐ or ܩܛܠ ܐܢܬ *Thou* (m.) *art killing.*

ܩܛܠܐ or ܩܛܠ ܐܢܬ *Thou* (f.) *art killing.*

ܩܛܠܝܢ or ܩܛܠ ܚܢܢ *We are killing.*

ܩܛܠ ܚܢܢ *We* (f.) *are killing.*

ܩܛܠܝܢ or ܩܛܠ ܐܢܬܘܢ *Ye* (m.) *are killing.*

ܩܛܠ or ܩܛܠ ܐܢܬܝ *Ye* (f.) *are killing.*

Note.—The contracted forms from the participles of "ܦ verbs are,

ܦܬܚ *I reveal.* ܦܬܚ ܢ *We reveal.*

ܦܬܚ *Thou* (m.) *revealest.* ܦܬܚ ܬ *Ye* (m.) *reveal.*

ܦܬܚ *Thou* (f.) *revealest.*

Remark 1.—These pronouns are used with adjectives also, e. g.—ܫܦܝܪ ܬ *ye are beautiful;* ܙܟ ܐ *thou art pure.*

Remark 2.—ܐܢܐ and ܐܢܬ often become ܐܢ and ܐܢ. See Mt. 11:14; Judith 1:5; but see also Col. 3:5.

§ 36. Pronominal Suffixes.

Tabular View.

		1. Possessive.		2. Objective.	
		After a Consonant.	After a Vowel.	After a Consonant.	After a Vowel.
SINGULAR.	3 m.....	ـهِ	ـيهِ	ـهِ	ـيهِ, ـيهِ, or ـيهِ
	3 f.....	ـهَا	ـهَا	ـهَا	ـهَا
	2 m.....	ـكَ	ـكَ	ـكَ	ـكَ
	2 f.....	ـكِ	ـكِ	ـكِ	ـكِ
	1 c.....	ـي	ـي	ـنِي	ـنِي
PLURAL.	3 m.....	ـهُمْ	ـهُمْ	—	—
	3 f.....	ـهُنَّ	ـهُنَّ	—	—
	2 m.....	ـكُمْ	ـكُمْ	ـكُمْ	ـكُمْ
	2 f.....	ـكُنَّ	ـكُنَّ	ـكُنَّ	ـكُنَّ
	1 c.....	ـنَا	ـنَا	ـنَا	ـنَا

1. The possessive suffixes are used with nouns; see § 77. The objective suffixes are used with verbs; see § 51.

2. Instead of a suffixed pronoun for the 3d plural after verbs, the enclitic pronouns ـهُمْ and ـهُنَّ are used; see 2. 6; 2. 12; Lk. 24:11.

3. The inseparable preposition ـَ and ـِ are prefixed to the form of possessive pronominal suffixes which are used after consonants (*i. e.* the first column in the table). Before the first person singular they take the form ـَنِي, ـِنِي; *e. g.*, 2. 12; 16. 9; 16. 15; 19. 9; 17. 11; 23. 2.

§ 37. The Demonstrative Pronoun (see *Thes. Syr.*, p. 1023).

1. هٰذَا, هٰذَا *this* (m.); هٰذِهِ *this* (f.); هٰؤُلَاءِ *these* (m. or f.).

2. ذَاكَ *that* (m.); تِلْكَ *that* (f.); أُولَئِكَ *those* (m.); أُولَئِكَ *those* (f.).

3. هٰذَا هُوَ ذَاكَ *this is my body* (23:18); هٰذَا هُوَ (John 2:11).

1. ܗܵܝ is found instead of ܗܵܕܵܐ.

2. The forms ܗܵܠܸܟ, ܗܵܠܶܟ are found occasionally instead of ܗܵܠܹܟ; and ܗܵܟܸܝ instead of ܗܵܟܹܝ.

3. *This is* is ܗܵܠܹܝ (contracted from ܗܵ ܠܹܝ; see § 23. 4. (1)), ܗܵܕܵܐ (hodoy) from ܗܵ ܕܵܐ.

§ 38. The Relative and Possessive Pronouns.

1. The Relative Pronoun is ܕ *who, which, that.* It has the same form in all genders, numbers, and cases. It is an inseparable particle, and is pointed according to § 34.

2. ܕ has been shortened from an original ܕܶܐ which is yet found in the possessive ܕܶܝ, compounded of ܕܶܐ *which* and ܝ *to.* It is used with the pronominal suffixes to express the independent possessive pronoun; e. g. ܕܝ *mine;* ܕܟ *thine;* ܕܗ *his;* ܕܢ *ours.*

§ 39. The Interrogative Pronouns.

1. ܡܢ *who?* ܡܵܢܵܐ, ܡܢ, ܡܢܵ, ܡܵܢܹܐ *what?*

2. ܐܸܢܵܐ (m.), ܐܸܢܵܬ (f.), ܐܸܢܝܢ (m. or f. plural) *who? which? what?*

Remark 1. — ܡܢ is the Indefinite Interrogative for persons. It is not used as an adjective. See § 103. 1.

Remark 2. — ܡܵܢܵܐ is used for things. It is not used as an adjective.

Remark 3. — ܐܸܢܵܐ, ܐܸܢܵܬ and ܐܸܢܝܢ are generally used as Interrogative Adjectives, *e. g.,* ܐܸܢܵܐ ܓܒܪܵܐ *which man?* But see § 103. 2. (1).

Remark 4. — *Who is?* is ܡܵܢܘ (from ܡܵܢ ܗܘ), ܡܢ ܗܘ. *What is?* is ܡܵܢܘ from ܡܵܢ ܗܘ.

§ 40. The Strong Verb.

1. ܨܒܐ (1:1); ܐܥܛ (1:3); ܦܬܚ (1:4); ܟܬܒ (1:7).

2. ܦܬܚ (1:4); ܫܟܒ (2:7); ܩܛܠ (2:12); ܥܨܡ (3:3).

3. (1) ܫܪܐ (4:7); ܡܠܐ (1:13); ܫܟܚ (28:3).

(2) ܢܦܠ (1:14); ܢܦܠ (4:2); ܠܝܩ (4:2).

(3) ܟܠ (26:3); ܦܪ (Lk. 22:17); ܠܐ (Gal. 4:14).

(4) ܨܒܐ (1:1); ܡܐ (1:4); ܫܐ (1:3); ܫܒܥ (2:22); ܢܦ (3:11); ܫܥ (4:3); ܐܚܐ (3:16); ܫܪ (7:4).

1. All words are derived from roots most of which have three letters or radicals. The third person singular masculine of the Perfect of the simple form (called Pe'al) is always given as the root, though in some weak verbs one of the radicals has disappeared from this form.

2. Verbs are called strong when the root contains no consonant which will cause a change in the vowels usually employed in a given inflection.

3. A verb is called weak when it contains a radical which modifies the vowels usually employed in a given inflection. Such verbs are,—

(1) Those whose last radical is a guttural or Rîsh; and those any one of whose radicals is an Olaph.

(2) Those whose first radical is Nun.

(3) Those whose second and third radicals are alike.

(4) Those any one of whose radicals was a Yudh or Waw.

§ 41. Verb Stems.

1. (1) ܦܬܚ (1:4); ܟܬܒ (1:7); ܥܡܪ (14:14).

(2) ܫܟܚ (3:10); ܫܟܒ (3:17); ܠܩܚ (11:4); ܩܛܠ (11:9).

(3) ܥܕܕ (Ps. 119:120); ܐܥܟ (Nahum 2:10).

2. ܫܟܚ (3:10); ܩܛܠ (3:12); ܥܨܡ (24:2); ܥܡܪ (4:12).

3. ܟܬܒ (7:3); ܐܫܡ (5:3); ܐܬܐ (13:12).

4. ܐܬܫܛ (7:6); ܬܫܛ (24:5); ܐܬܥܩ (12:5); ܬܡܟܟ (6:15); ܐܬܥܙ (25:10); ܐܬܬܣܡ (*Thes. Syr.*, p. 120).

5. ܫܟܫ (Rev. 1:15); ܐܫܬܟܡ (Rom. 10:3).

Rem. 1.—ܠܟܫ (Acts 14:20); ܡܫܬܙܒ (Mt. 1:23).

Rem. 2.—ܐܬܢ *to breathe*, ܐܬܐܬܢ id.; ܡܙ *to approach*, ܐܬܥܙ id.

1. The simple verb-stem, called Pe'al, has, for consonants, the three radical letters. In all strong verbs we have a half-vowel after the first radical and a short vowel after the second. This short vowel is, (1) in active verbs, usually *a*; (2) in stative verbs, usually *e*; (3) in two verbs, *u*.

2. The intensive verb-stem, called Pa'el, is formed by doubling the second radical, the vowel *a* being used with the first radical, and, except before gutturals and Rish, *e*, derived from *a*, after the second.

3. The causative verb-stem, called 'Aph'el, is formed by prefixing ܐ to the radical letters; the first radical being without a vowel, and the second having *e*, derived from *a*.

4. From each of these active stems a Reflexive or Passive is formed by prefixing ܐܬ; to wit,—from Pe'al, the Ethpe'el, with a half-vowel after the first radical and *e* after the second; from Pa'el, the Ethpa'al, with *a* after the first and second radicals; from 'Aph'el, the Ettaph'al, by changing the prefixed Olaph into Taw, and using *a* before the first and after the second radical.

5. Another form of the causative, called Shaph'el, is formed by prefixing *sha* instead of *'a*. Like other quadriliterals, the Shaph'el is inflected like the Pa'el (see § 63.). Its reflexive is Eshtaph'al.

Rem. 1.—According to some, there are sporadic cases of another stem, called Taph'el (see Merx-Hoffmann, *Gram. Syr.*, § 56. 1. A. end). Most of these are really denominative quadriliteral verbs (see § 63.). For similar forms in Hebrew see Olshausen's *Lehrbuch*, p. 56.

Rem. 2.—The signification of the stems is, in general, the same as that of the corresponding stems in Hebrew. It may be noted, however, that the Ethpe'el of some intransitive verbs, and the Ethpa'al of some verbs whose Pa'el has a causative signification, have come to have the same sense as the Pe'al.

§ 42. General View of the Verb-Stems.

	Original Form.	First Form.	Name.	Force.	Characteristic.
1.	ܩܛܠ	ܩܛܠ	Pᵉ'al.	Simple Root Meaning.	None.
2.	ܐܬܩܛܠ	ܐܬܩܛܠ	Ethpᵉ'el.	Passive or Reflexive of Simple Stem.	ܐܬ
3.	ܩܛܠ	ܩܛܠ	Pa'el.	Intensive Active.	Second Radical doubled, and always preceded by *a*.
4.	ܐܬܩܛܠ	ܐܬܩܛܠ	Ethpa'al.	Passive or Reflexive Intensive.	ܐܬ prefixed, and Second Radical doubled.
5.	ܐܩܛܠ	ܐܩܛܠ	Aph'el.	Causative Active.	ܐ
6.	ܐܬܬܩܛܠ	ܐܬܬܩܛܠ	Ettaph'al.	Passive or Reflexive Causative.	ܐܬܬ

Remarks.

1. The original penultimate ᵛ is changed to a half-vowel in the Pᵉ'al and Ethpᵉ'el.

2. The original ultimate ᵛ is changed to ˘ in the Pa'el, Aph'el and Ethpᵉ'el.

§ 43. The Pᵉ'al Perfect.

TABLE A.

1. *He wrote*..... ܩܛܠ = the simple verb-stem (§ 41. 1).

2. *She wrote*..... ܩܛܠܬ = ܩܛܠ with ـܬ the usual fem. sign.

3. *Thou* (m.) *didst write* ܩܛܠܬ = ܩܛܠ with ـܬ a fragment of the pronoun ܐܢܬ *thou* (m.).

4. *Thou* (f.) *didst write* ܩܛܠܬܝ = ܩܛܠ with ـܬܝ a fragment of the pronoun ܐܢܬܝ *thou* (f.).

5. *I wrote*.....ܟܬܒܬ = ܟܬܒ with ـܬ (compare ܐܢܬ).

6. *They* (m.) *wrote*.....ܟܬܒܘ = ܟܬܒ with ـܘ (not spoken) from earlier *ûna*.

7. *They* (f.) *wrote*.....ܟܬܒܝ = ܟܬܒ with ـܝ (not spoken) from earlier *îna*.

8. *Ye* (m.) *wrote*.....ܟܬܒܬܘܢ = ܟܬܒ with ـܬܘܢ a fragment of the pronoun ܐܢܬܘܢ

9. *Ye* (f.) *wrote*.....ܟܬܒܬܝܢ = ܟܬܒ with ـܬܝܢ a fragment of the pronoun ܐܢܬܝܢ

10. *We wrote*.....ܟܬܒܢ = ܟܬܒ with ـܢ a fragment of the pronoun ܚܢܢ

TABLE B.

	Masculine Singular.	Feminine Singular.	Masculine Plural.	Feminine Plural.
Third Person,	ܟܬܒ	ܟܬܒܬ	ܟܬܒܘ	ܟܬܒܝ
Second Person,	ܟܬܒܬ	ܟܬܒܬ	ܟܬܒܬܘܢ	ܟܬܒܬܝܢ
First Person,	ܟܬܒܬ		ܟܬܒܢ	

Remarks.

1. ܐܥܒܕ (6:9); ܢܥܒܕ (6:9); ܐܥܒܪ (6:9); ܢܥܒܪ (6:10).

2. ܒܥܐ (5:17); ܐܥܒܬ (Lk. 24:24); ܢܥܒܕ (6:9); ܒܥܒܕ (Gen. 31:6).

3. ܒܥܐ (5:17) (= ܒܥܐ = ܒܥܐ); ܐܥܒܪ (6:8) (= ܐܥܒܪ = ܐܥܒܪ).

4. ܥܒܕ (1:4); ܥܒܕ (6:2); ܢܥܒܕ (6:9); ܥܒܕܘܢ (26:13); ܥܬܝ (32:12).

5. ܐܬܝ (32:10); [ܡ]ܐܬܝ (Jos. Styl. 2:7); ܐܬܐ (for ܐܬܘ) (J. S. 4:10); ܠܥܐ (for ܠܥܐ) (Legends of St. Mary 26:20); ܐܬܘ (Acts 28:2); ܢܐܙܠ *we should go* (Lk. 9:13).

1. The pronominal fragments used in the inflection of the Perfect are always suffixed to the stem. To distinguish them from the pronominal suffixes (§ 36.) they may be called *sufformatives*.

2. We have distinct forms for both genders and both numbers in the second and third persons.

3. The vowel of the second radical is dropped in the 3d fem. and in the 1st com. sing., while the *a* of the first radical is obscured to *e*.

4. The sufformatives for person, gender and number, with the exception of the 3d fem. sing. and the 1st com. sing., are affixed directly and without causing any change in vocalization to the 3d m. sing., which may therefore, for convenience, be called the *first form* of the Perfect. This rule is true of all verbs, weak as well as strong, except the Lomadh Olaph verbs (§ 60.).

5. The third feminine plural sometimes ends in ـــَـــ; the third masculine plural sometimes ends in ـــَـــ, and the first plural in ـــَـــ (in Lk. 9:13 ـــَـــ, from ـــَـــ, is written, instead of ـــَـــ, to avoid the three Nuns; cf. נָתַנּוּ). Sometimes, on the contrary, the third plural feminine, as well as masculine, was written just like the third masculine singular. According to Hoffmann (Merx, § 50. N. B., and § 59. I. (5)) a Yudh was sometimes added to the third feminine singular, e. g. ـــَـــ. This is only a "signum graphicum fem. indicans," just as in the third feminine Imperfect (see § 45.).

Note 1. — The following summary of the endings of the Perfect in Syriac and Hebrew may be useful:

	SINGULAR.					PLURAL.				
	3 m.	3 f.	2 m.	2 f.	1 c.	3 m.	3 f.	2 m.	2 f.	1 c.
Syr.	—	ـــَـــ	ـــَـــ	ـــَـــ	ـــَـــ	ـــَـــ (ـــَـــ)	ـــَـــ (ـــَـــ)	ـــَـــ	ـــَـــ	ـــَـــ or ـــَـــ
Heb.	—	הָ	תָ	תְ (תִי)	תִי	וּ (ן)	—	תֶם	תֶן	נוּ

Note 2. — ـــَـــ (Mt. 8:2); ـــَـــ (Mt. 20:20); ـــَـــ (Mt. 25:25); ـــَـــ (1 Cor. 11:17); ـــَـــ (32:13); ـــَـــ (32:22); ـــَـــ (Acts 27:2); ـــَـــ (John 16:27).

Verbs which have *e* in the *first form* (see § 43. Rem. 4.) retain it in all the forms derived from it; but in the 3d fem. and 1st sing. they are the same as verbs which have *a* in the *first form*.

§ 44. The Remaining Perfects.

	Ethpe'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
3 m. sing.	ܐܶܬܦܥܶܠ	ܦܥܶܠ	ܐܶܬܦܥܰܠ	ܐܰܦܥܶܠ	ܐܶܬܬܰܦܥܰܠ
3 f. sing.	ܐܶܬܦܥܠܬ	ܦܥܠܬ	ܐܶܬܦܥܠܬ	ܐܰܦܥܠܬ	ܐܶܬܬܰܦܥܰܠܬ
3 m. pl.	ܐܶܬܦܥܠܘ	ܦܥܠܘ	ܐܶܬܦܥܰܠܘ	ܐܰܦܥܠܘ	ܐܶܬܬܰܦܥܰܠܘ
1 sing.	ܐܶܬܦܥܠܬ	ܦܥܠܬ	ܐܶܬܦܥܰܠܬ	ܐܰܦܥܠܬ	ܐܶܬܬܰܦܥܰܠܬ

ܐܶܬܥܒܕ (12:5); ܐܶܬܫܟܚ (6:19); ܐܶܬܫܟܚ (Rev. 13:12); ܐܰܒܕ (32:18); ܐܰܒܕ (Rev. 11:18); ܐܰܒܕ (29:18); ܟܠܐ (7:3); ܐܰܫܟܚ (Gal. 4:12); ܦܩܕ (4:12); ܐܰܦܩܕ (Acts 23:30); ܐܰܦܩܕ (Acts 4:15); ܐܰܦܩܕ (Acts 15:24); ܐܶܬܦܩܕ (25:10); ܐܶܬܦܩܕ (Heb. 9:20); ܐܶܬܦܩܕ (Col. 4:10); ܐܶܬܦܫܚ (12:17); ܐܰܫܟܚ (6:1); ܐܰܫܟܚ (Lk. 20:23).

It will be noticed that all of these Perfects form all of their inflections on the analogy of the Perfect Pe'al; *i. e.* the sufformatives for gender, number and person are in all cases, except the 3d fem. and 1st person singular, affixed directly to the 3d singular masculine, without causing any change in it. In the 3d singular feminine (and the 1st sing., which is formed like it) the only change in the last four stems is that the vowel of the second radical is changed to a half-vowel; in the Ethpe'el the second radical loses its vowel and the first receives *a*.

Remark 1. — The Ethpe'el 3d feminine singular and 1st common singular can be distinguished from those of the Ethpa'al only when the second or third radical is an aspirate and Kushoy and Rukhokh (§ 10.) are marked. It will be noted that in Ethpe'el the second radical has Rukhokh, and the third, Kushoy; whereas in Ethpa'al the opposite is true.

Remark 2. — Notice the transposition of the Taw in the Ethpe'el and Ethpa'al of verbs whose first radical is a sibilant, and the permutations of the Taw in those whose first radical is Zain or Ṣodhê (cf. §§ 21. 1; 22. 4).

§ 45. The Pe'al Imperfect.

TABLE A.

1. *He will write*.....ܢܟܬܘܒ = ܟܬܘܒ with ܢ a pronom. prefix used to denote the 3d person.

2. *She will write*.....ܬܟܬܘܒ = ܟܬܘܒ with ܬ the usual fem. sign prefixed, and ܐ suffixed to distinguish it from the 2d masc. sing. Cf. § 43. Rem. 5.

3. *Thou* (m.) *wilt write* ܬܟܬܘܒ = ܟܬܘܒ with ܬ a fragment of ܐܢܬ *thou*, prefixed.

4. *Thou* (f.) *wilt write* ܬܟܬܘܒܝ = ܟܬܘܒ with ܬ prefixed, ܝ suffixed, and ܐ shortened and obscured to the half-vowel.

5. *I shall write*.....ܐܟܬܘܒ = ܟܬܘܒ with ܐ a fragment of ܐܢܐ *I* prefixed.

6. *They* (m.) *will write* ܢܟܬܘܒܘ = ܟܬܘܒ with ܢ prefixed for the 3d person, ܘ suffixed for the m. plural, and the vowel changed to a half-vowel.

7. *They* (f.) *will write*..ܢܟܬܘܒ = ܟܬܘܒ as in the 3d m. pl., except that the ending is ܒ instead of ܘ

8. *Ye* (m.) *will write*..ܬܟܬܘܒܘ = ܟܬܘܒ as in the 3d m. pl., except that we have ܬ prefixed instead of ܢ

9. *Ye* (f.) *will write*....ܬܟܬܘܒ = ܟܬܘܒ as in the 3d f. pl., except that we have ܬ instead of ܢ prefixed.

10. *We shall write*.....ܢܟܬܘܒ = ܟܬܘܒ with ܢ a fragment of ܚܢܢ *we* prefixed.

TABLE B.

	Masculine Singular.	Feminine Singular.	Masculine Plural.	Feminine Plural.
Third Person,	ܕ ܩܛܠ	ܐ ܩܛܠ ܗ	ܕ ܩܛܠ ܘ	ܕ ܩܛܠ ܢ
Second Person,	ܐ ܩܛܠ	ܐ ܩܛܠ ܝ	ܐ ܩܛܠ ܘ	ܐ ܩܛܠ ܢ
First Person,	ܐ ܩܛܠ		ܢ ܩܛܠ	

Remarks.

1. The original stem is ܩܛܠ, the ـَـ of which is changed to a half-vowel (*i. e.* volatilized) before sufformatives which begin with a vowel; *i. e.* ـْـ, ـِـ, ـُـ

2. The pronominal fragments employed in the inflection of the Imperfect are,—

Prefixes, ܢ, ܐ, ܐ, ܐ, ܐ; ܢ, ܢ, ܐ, ܐ, ܢ

Affixes, —, ـ, —, ـ, —; ـُ, ـ, ـُ, ـ, —

3. The ـ of the preformative comes from an original ـَ.

4. The preformatives and sufformatives of the Imperfect are the same for all stems, and for weak verbs as well as strong, except that the vowel of the preformative is sometimes other than ـَ.

5. Except the silent suffix ـ, which is sometimes used with the 3d fem. sing., the five forms, ܢܩܛܠ, ܢܬܩܛܠ, ܢܐܩܛܠ, ܐܩܛܠ and ܢܩܛܠ differ merely in the consonant of the preformative; the other five forms always suffer the same changes in the root, *i. e.* ܢܐܩܛܠ, ܢܬܩܛܠ, ܢܐܩܛܠ, ܢܬܩܛܠ, ܢܩܛܠ.

6. The original forms of the Imperfect run,—naḳṭulu, taḳṭulu, naḳṭulûna, naḳṭulâna. "De imperfecti formis notandum est vocales primitivas *ŭ* et *û* in *ŏ* et *ô* esse elatas, quorum loco serior aetas iterum *ŭ* et *û* pronunciavit, ita ut antiqui scribae et Nestoriani formas exhibeant ܢܩܛܠ et ܢܩܛܠܢ, recentiores vero Ja'ḳobitae et Maronitae ܢܩܛܘ et ܢܩܛܠܢ."—Merx-Hoffmann, *Gr. Syr.*, § 50. D.

§ 46. Pᵉʿal Imperfects in A and E.

TABULAR VIEW.

	3 m. sg.	3 m. pl.
Imperfect with *u*,	ܢܟܬܘܒ	ܢܟܬܒܘ
Imperfect with *i*,	ܢܟܬܒ	"
Imperfect with *a*,	ܢܟܬܰܒ	"

1. ܢܟܒ (2:17); ܢܟܨܘ (Mt. 7:12); ܢܒܥ (Lk. 22:36); ܢܒܥܘ (Mt. 14:15); ܢܩܠ (for ܢܣܩܠ) (Mt. 5:29); ܢܦܠ (Mt. 24:29); ܢܣܒ (from ܣܒܒ) (Mt. 13:2); ܢܣܒܘ (Mt. 20:21); ܢܫܦ (from ܫܦܐ = פָּרַח) *he will err;* ܢܫܡܫ (from ܫܡܫ = שִׁישׁ) (Mt. 19:13); ܐܝܬ (from ܐܬܐ) (John 12:32).

2. ܢܡܟܰ (Lk. 21:22); ܢܡܟܘܢ (Lk. 21:24); ܢܫܰܥ (Mt. 25:9); ܢܫܥܘ (Lk. 3:14); ܢܟܰܙ (Lk. 7:6); ܢܟܙܘܢ (Rom. 15:30); ܢܡܟܘ (2:18); ܢܡܰܟ (Mt. 18:17); ܢܡܟܘܢ (Mt. 13:15); ܢܰܙܰܫ (2:10).

3. ܢܣܒ (Mk. 10:48); ܢܣܒܘ (Mt. 20:31); ܢܣܒ (Mk. 8:22); ܢܣܒܘ (Mt. 14:36); ܢܫܟ (1 Cor. 4:25); ܢܫܒܘ (Jn. 4:23); ܢܫܟ (30:5).

1. ܥܒܰ *to make* and ܙܒܰ *to buy* are the only strong verbs which have the Imperfect in ـܘ; but some weak verbs, mostly intransitives, form their Imperfect Pᵉʿal in this manner; *e. g.* one Ê Ê, one Ê Yudh, one Pê Yudh, and a few Pê Nun verbs.

2. Perfects in *e*, which are intransitive, have as a rule their Imperfect in *a;* as have also most intransitives in *a*, and most verbs whose second or third radical is a guttural.

3. A few verbs having the Perfect in *e* have the Imperfect in *u*.

Note.—There were three Perfect stems, ـܰܒ, ـܒ, and ـܒܒ (see § 41. 1.); and three Imperfect stems, ـܘܒ, ـܒ, and ـܒܘ; the *a* and *u* in each case being original, while the *e* has come from *i*.

§ 47. The Remaining Imperfects.

	Ethpᵉ'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
3 m. sing.	ܢܶܬܩܛܶܠ	ܢܩܰܛܶܠ	ܢܶܬܩܰܛܰܠ	ܢܰܩܛܶܠ	ܢܶܬܩܰܛܰܠ
3 f. sing.	ܬܶܬܩܛܶܠ	ܬܩܰܛܶܠ	ܬܶܬܩܰܛܰܠ	ܬܰܩܛܶܠ	ܬܶܬܩܰܛܰܠ
3 m. pl.	ܢܶܬܩܛܶܠܘ	ܢܩܰܛܶܠܘ	ܢܶܬܩܰܛܰܠܘ	ܢܰܩܛܶܠܘ	ܢܶܬܩܰܛܰܠܘ
1 sing.	ܐܶܬܩܛܶܠ	ܐܩܰܛܶܠ	ܐܶܬܩܰܛܰܠ	ܐܰܩܛܶܠ	ܐܶܬܩܰܛܰܠ

ܢܰܦܩ (29:1); ܢܰܟܪ (6:11); ܢܰܫܟܚ (6:15); ܢܰܛܥܡ (1:10); ܢܰܙܥܩ (5:13); ܢܰܫܡܥ (2:9); ܢܰܬܪܨ (Mt. 25:29).

Rem. 1.—ܢܰܛܥܡ (1:10); ܢܰܙܥܩ (5:13); ܢܰܚܠܩ (2 Pet. 2:3).

It will be noticed that the preformatives and sufformatives of the derived stems are the same as those of the simple, or Pᵉ'al, stem (cf. § 45). What is said in § 45. Rem. 5, of the internal changes of the Pᵉ'al, is true also of the derived stems, *i. e.* the 3d fem. sing., the 2d masc. and the 1st com. sing. and plur. are the same, preformatives (and sufformative in the case of the 3d fem. sing.) excepted, as the 3d masc. sing. or *first form* of the Imperfect; and all other forms are the same, preformatives and sufformatives excepted, as the 3d masc. plural.

Rem. 1.—The 3d masc. plur., and the forms like it, of the Ethpᵉ'el and Ethpa'al, can only be distinguished in writing when the second or third radical is an aspirate. In the Ethpᵉ'el the second radical takes Rukhokh and the third Kushoy; whereas, in the Ethpᵉ'el the second takes Kushoy and the third Rukhokh; when neither the second nor the third radical is an aspirate the *usus loquendi* and the connection can alone determine whether the form be intensive or not.

Rem. 2.—In the Ettaph'al stem, whenever the preformative is a Taw, the other Taws are written as one, to avoid the occurrence of three Taws.

Rem. 3.—Notice the transposition and permutation before sibilants, according to §§ 21. 1; 22. 4.

Rem. 4.—The following table gives, (1) the preformatives of the different stems, (2) the vowel of the first radical, (3) the vowel of the second radical:

	Pe'al.	Ethpe'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
1.	ܐ	ܐܬ	ܐ	ܐܬ	ܐ	ܐܬ
2.	ܬ	ܬ	ܬ	ܬ	ܬ	ܬ
3.	ܝ (or ܬ)	ܝ	ܝ	ܝ	ܝ	ܝ

Rem. 5.—The various elements used as preformatives and sufformatives appear in the following table, the asterisks representing radicals:

He will.....	* * * ܐ	*They* (m.) *will*..	ܢ * * * ܐ
She will.....	(ܬ) * * * ܐ	*They* (f.) *will*...	ܢ * * * ܐ
Thou (m.) *wilt*	* * * ܐ	*Ye* (m.) *will*....	ܬ * * * ܐ
Thou (f.) *wilt*..	ܝ * * * ܐ	*Ye* (f.) *will*.....	ܝ * * * ܐ
I shall.....	* * * ܐ	*We shall*.....	* * * ܐ

§ 48. The Imperatives.

	Imperfect.	Imperative 2 m. sg.	Imperative 2 f. sg.	Imperative 2 m. pl.	Imperative 2 f. pl.
Pe'al.	ܢܩܛܠ	ܩܛܠ	ܩܛܠܝ	ܩܛܠ(ܘ)	ܩܛܠ or ܩܛܠܝ
Pa'el.	ܢܩܛܠ	ܩܛܠ	The endings for gender and number are the same for all the stems.		
Aph'el.	ܢܩܛܠ	ܐܩܛܠ			
Ethpe'el.	ܢܬܩܛܠ	ܐܬܩܛܠ			
Ethpa'al.	ܢܬܩܛܠ	ܐܬܩܛܠ or ܐܬܩܛܠ	ܐܬܩܛܠ		
Ettaph'al.	ܢܬܩܛܠ	ܐܬܩܛܠ			

1. ؟ (31:13); (3:3); (30:13); (2 Tim. 4:5).

2. (33:3); (33:2); (Col. 3:18).

3. (31:17); (Col. 3:20).

The stem of the Imperative is the same as that of the Imperfect without the preformative; except in the Ethpe'el and in one form of the Ethpa'al, where the original short *a* of the first radical is retained and the vowel of the second radical is dropped, its absence being often denoted by the linea occultans (see 3 above).

Note 1.—The Olaph of the Aph'el and of the passive stems, which is absorbed in the Imperfect, is retained in the Imperative.

Note 2.—The Imperative has no preformatives; the gender and number are denoted by sufformatives, which are, ـ for the fem. sing.; ـ or ـ for the masc. plur.; ـ or ـ or ـ for the fem. plural.

Note 3.—None of the sufformatives except ـ and ـ are pronounced.

§ 49. The Infinitives.

Pe'al.	Ethpe'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.

(2:6); (2:2); (3:13); (2:4); (27:4); (1 Cor. 11:32).

1. The Infinitive of the Pe'al is = + .

2. The Infinitives of the derived stems are all found by prefixing to the form used in the Imperfect, except that the vowel of the second radical is always and that the abstract ending is always suffixed. This becomes before pronominal suffixes. See § 85. Rem. 2.

§ 50. The Participles.

Pe'al.	Ethpe'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
	—		—		—

1. ܦܵܩ (1:6); ܢܦܶܩ (3:7); ܢܦܵܩ (3:4); ܢܶܣܒ (16:9); ܒܵܪ (Mt. 21:9); ܒܵܪܟܵܐ (Mk. 11:10).

2. ܡܫܲܒܚ (1:2); ܡܬܲܢܒܐ (2:3); ܡܢܲܚܡ (3:17); ܡܣܲܒܐ (16:9); ܡܣܲܒ (Lk. 24:51); ܡܒܲܪ (Lk. 1:42); ܡܓܲܕܦ (1:13); ܡܫܲܬܕܵܐ (7:8); ܡܫܲܬܲܠܡ (Mk. 9:20); ܡܢܲܩܛ (14:4); ܡܢܲܫܩ (14:4).

1. The Pᵉ'al Active Participle is of the same form as the Hebrew קָטֵל from an original ḳâtil. The Passive is of the form ḳătûl, just as in Biblical Aramaic, the ă becoming a half-vowel.

2. The Active Participles of the derived species are formed by prefixing ܡ to the first form of the Imperfect, the Nun having been elided. The Passive forms of Pa'el and Aph'el differ from the Active in the absolute masc. sing., where they have *a* instead of *e* (cf. the Arabic, where the Passive Participles are distinguished from the Active in like manner).

3. It will be noticed, in the above examples, that Participles are inflected like nouns.

§ 51. The Verb with Suffixes.

A. The following table gives a comparison between the Perfect Pᵉ'al with and without suffixes:

	Form without Suffixes.	Form with Suffixes.	Form with "*her.*"	Form with "*him.*"
3 m. singular,	ܩܛܠ	ܩܛܠ	ܩܛܠܗ	ܩܛܠܗ
3 f. singular,	ܩܛܠܬ	ܩܛܠܬ	ܩܛܠܬܗ	ܩܛܠܬܗ
2 m. singular,	ܩܛܠܬ	ܩܛܠܬ	ܩܛܠܬܗ	ܩܛܠܬܟ
2 f. singular,	ܩܛܠܬ	ܩܛܠܬ	ܩܛܠܬܟ	ܩܛܠܬܟ
1 c. singular,	ܩܛܠܬ	ܩܛܠܬ	ܩܛܠܬܗ	ܩܛܠܬܗ

	Form without Suffixes.	Form with Suffixes.	Form with *"her."*	Form with *"him."*
3 m. plural,	ܦܥܘ	ܦܥܘ	ܦܥܘܗ	ܦܥܘܗܝ
3 m. plural,	ܦܥܝ	ܦܥܝ	ܦܥܝܗ	ܦܥܝܗܝ
3 f. plural,	ܦܥ	ܦܥ	ܦܥܗ	ܦܥܗܝ
3 f. plural,	ܦܥܐ	ܦܥܐ	ܦܥܬܗ	ܦܥܬܗܝ
2 m. plural,	ܦܥܬܘܢ	ܦܥܬܘ	ܦܥܬܘܗ	ܦܥܬܘܗܝ
2 f. plural,	ܦܥܬܝܢ	ܦܥܬܝ	ܦܥܬܝܗ	ܦܥܬܝܗܝ
1 c. plural,	ܦܥܢ	ܦܥܢ	ܦܥܢܗ	ܦܥܢܗܝ

B. The Perfect with Suffixes.

1. [ܐܝܠ and ܐܝܟ for ܐܝܠ and ܐܝܟ] ܣܒܘܥܢܝ (Overbeck 137:9 (Nöl.)); ܥܒܕܬܗ (Nöl., *Gr.*, § 186.); ܐܡܨܗ (4:11); ܐܡܟ (25:12); ܣܒܚ (John 17:25); ܢܛܪܢܝ (Ps. 16:7); ܐܡܨܝܗ (25:19); ܐܣܒܥܝ (25:10); ܪܥܢܝ (Ps. 23:6); ܐܠܥܢ (Lk. 24:22).

Rem. 1.—ܠܐ ܐܫܟܚܘܗܝ *they did not find him* (Anal. Syr. 87:15 (Duv.)).

ܣܒܘܥܢܝ *they surrounded me* (Overbeck 137:9 (Nöl.)).

ܐܝܗܒܬܟ *they entrusted to thee* (Julianus 90:25 (Nöl.)).

ܥܒܕܬܗ *they made it* (Nöl., *Gr.*, § 186.).

Rem. 2.—ܫܘܥܢܟ *they oppressed you* (Judges 10:12).

ܐܫܟܢܟ *they troubled you* (Acts 15:24).

2. [ܥܒܕ or ܥܒܕ for ܥܒܕ] ܐܥܒܕ (Lk. 10:40); ܬܥܒܕ (Ps. 69:2); ܐܥܒܕ (22:7); ܒܥܒܕ *thou hast borne me* (Jer. 2:27; see also Jer. 15:10); ܠܥܒܕ *thou hast deceived me* (?) (1 Sam. 19:17; see also Song of Songs 4:9).

Remark.—ܥܒܕ (Ps. 51:5); ܥܒܕ (Is. 51. 5; other reading for ܥܒܕ, Nöl., *Gr.*, § 186.), but ܐܥܒܕ (Lk. 10:40).

3. [ܥܒܕ for ܥܒܕ, ܥܒܕ for ܥܒܕ, 2 masc. sing. and plur. and 2d fem. plur. unchanged] ܐܥܒܕ (Ps. 22:1); ܒܥܒܕ (10:6); ܒܥܒܕ (John 17:25); ܐܥܒܕ (John 17:4); ܥܒܕ (6:7); ܐܒܥܒܕ (25:18); ܥܒܕ *ye* (f.) *have killed her.*

When the object of a verb is a pronoun other than the 3d plural it is suffixed directly to the verbal form, occasioning certain changes of termination and stem. For *them* the independent pronouns ܐܢܘܢ and ܐܢܝܢ are used, *e. g.* ܒܥܒ ܐܢܘܢ (2:6); ܐܥܒܕ ܐܢܝܢ (Lk. 24:11).

1. The forms ܥܒ and ܥܒ occur in the 3d masc. singular and plural.

Rem. 1.—The older and longer forms ܥܒܕ and ܥܒܕ occasionally are found.

Rem. 2.—The ending of the masculine plural is sometimes omitted before suffixes.

2. The old form ܥܒ (for an older ܥܒ) appears in the 3d fem. sing. and ܥܒܕ for ܥܒܕ in the 3d fem. sing.

3. The other forms, except the first person singular, remain unchanged. The first person singular takes the same form before suffixes as the 2d masc. sing., and is to be distinguished from it with the pronominal suffix for the 3d sing. masc. only; e. g. *I have killed him* = ܥܒܕ; *thou hast killed him* = ܥܒܕ.

4. To forms ending in a vowel the suffixes are appended directly and without any change except in the case of the 3 m. sg. suffix (see 6. below).

5. To forms ending in a consonant the suffixes are appended by means of a union vowel or half-vowel, without any variation in the suffix except in the 3d sing. masc. (see 6. below). Before ـخ, ـم the union vowel is always the half-vowel, except in the form ـكنعم, ـكنعم *we have killed you;* before ـص *thee* (f.) the union vowel is always ـ ; before ـه *her*, ـك *thee* (m.), ـل *me*, and ـن *us*, it is always ـ except in the 3d sing. masc. and fem. before ـل and ـن where we have ـ .

6. The 3 m. sg. suffix has the form ـه with the 3 sg. m. and f. and with the 1 sg.; with the 3 pl. m. it has the form ـهم ; and elsewhere it has the form ـهم , except with the 2 f. sg. where it is ـهم .

C. Table giving the principal forms of the Imperfect with suffixes:

FORM WITHOUT SUFFIXES.

نقتل
نقتلي

FORM WITH SUFFIXES,—SINGULAR.

1st.	2d masc.	2d fem.	3d masc.	3d fem.
نقتلني	نقتلك	نقتلك	نقتلهه / or نقتله	نقتلها
نقتلونني	نقتلونك	نقتلونك	نقتلونهه / نقتلونه	نقتلونها

FORM WITH SUFFIXES,—PLURAL.

1st.	2d masc.	2d fem.
نقتلنا	نقتلكم	نقتلكن
نقتلونا	نقتلوكم	نقتلوكن

D. The Imperfect with Suffixes.

ܢܨܒܟܝ (8:10); ܢܟܬܒܢ (23:14); ܢܡܟܠܟ (23:12); ܢܚܘܝ (Ps. 16:1); ܢܡܟܠܟܝ (23:3); ܢܐܟܡ (6:17); ܢܟܣܝ (4:11); ܢܨܒܝܕܘܗܝ (22:5); ܢܒܨܕܘܗܝ (31:14); ܐܐܣܝܘܢ (25:17).

1. The only changes in the stem are in the forms ܢܨܒ, ܐܨܒ, ܐܨܒ, where the ܘ becomes a half-vowel.

2. With ܢܨܒ (from ܢܨܒ) and like forms, the suffixes and their union vowels are,—

ـܢ, ـܝ, ـܟ, ـܗ or ـܗܝ, ـܢ, ـܝ, ـܟ, ـܟܝ.

3. With ܢܨܒ, ܢܨܒ, ܐܨܒ, ܐܨܒ and ܐܨܒ, the suffixes and union vowels are,—

ـܢ, ـܝ, ـܟ, ـܗ or ـܗܝ, ـܗ, ـܝ, ـܟ, ـܟܝ.

4. The 2d masc. sing. has sometimes a second form before suffixes, to wit: ـܢܢ, ـܐܨܒܗܝ, ـܐܨܒܟ.

E. The Imperative with Suffixes.

The following are the forms of the Imperative with Suffixes:

	2d masc. sing.	2d fem. sing.	2d masc. plur.	2d fem. plur.
1 sg. suff.	ـܢܢ	ـܢܢ	ـܢܢ	ـܢܢ
3 sg. m.	ـܗܝ	ـܗܝ	ـܗܘܢ	ـܗܝܢ
3 sg. f.	ـܗ	ـܗ	ـܗܘܢ	ـܗ
1 pl.	ـܢ	ـܢ	ـܢ	ـܢ

ܐܐܨܒܢ (Ps. 22:11); ܢܢܨܒ (3:3); ܢܨܒܘܗܝ (Ps. 2:11); ܢܨܒ (Ps. 22:23): ـܗܝ ܐܨܒ (id.); ܐܐ ܐܢ (Ps. 28:9).

1. The 2d masc. sing. inserts ـܝ before all suffixes.

2. The ـــ of the 2d fem. sing. and the ـــ of the 2d masc. plur. become full vowels before suffixes.

3. The ـــ of the 2d fem. plur. is dropped.

4. The long forms of the Imperative plural (*i. e.* ـــــــ and ـــــــ) are joined to the suffixes in the same way as the short form of the feminine plural.

F. The Infinitives and Participles with Suffixes.

1. The Infinitive P^{e}'al takes the suffixes of nouns without any change except the dropping of the second vowel before all save the suffix of the 1st sing. See § 81.

2. Occasionally the Infinitive P^{e}'al is joined to the 3d masc. and 3d fem. sing. suffixes by a Yudh after the analogy of the Imperfect; *e. g.* ـــــــ *to take him*, ـــــــ *to free her*. See Nöldeke, § 191.

3. The Infinitives of all the derived stems change the ending ـــ to ـــ and take the usual nominal suffixes. See § 85.

4. Participles take the nominal suffixes.

§ 52. Guttural Verbs.

ـــ (4:7); ـــ (32:1); ـــ (24:2); ـــ (5:1); ـــ (1:13); ـــ (Ps. 19:8); ـــ (Ps. 29:9); ـــ (= חָפֵץ) *to want;* ـــ for ـــ *he shall break;* ـــ (Luke 6:12); ـــ (Mk. 12:17).

1. Verbs whose first radical is a guttural, or Rîsh, are regular.

2. Verbs whose second radical is a guttural, or Rîsh, sometimes in East Syriac take *a* where we would expect *e*, e. g. ـــ (West Syriac ـــ) *to grind.*

3. When the third radical is a guttural (for verbs *tertiae Olaph*, see §§ 57, 60), or Rîsh, it changes an immediately preceding *e* into *a*.

Note 1.—In the Pa'el and Aph'el, this change of *e* into *a* causes the Participles Active and Passive to coincide.

Note 2.—In accordance with this rule, many intransitives, like ـــ, which would naturally have *e*, take *a* in the P^{e}'al Perfect.

4. In a few cases, when the third radical is a guttural, or Rîsh, ـــ of the Imperfect and Imperative is changed into *a*.

5. Verbs whose third radical is ـــ always receive *a* before it.

§ 53. Pê Nun Verbs.

1. ܢܦܠ (Mt. 19:7); ܢܣܒ (23:18); ܢܚܬ (Acts 10:13); ܢܥܣ (Mk. 9:21); ܢܦܩ (Mt. 21:21); ܢܩܝ (Mk. 16:11).

2. ܢܬܠ (= ܢܛܠ) (Lk. 11:21); ܢܩܦ (Mt. 2:6); ܢܓܡܥ (Acts 16:18); ܢܩܛ (Mt. 5:29); ܢܩܡ (Mt. 24:29); ܢܣܬ (Mt. 1:20); ܐܫܬ (Mt. 17:1); ܢܫܬ (Lk. 14:5); ܢܩܛ (Mt. 5:31); ܐܠܣ (Heb. 4:8); ܢܠܚ (Jer. 6:8).

Pê Nun verbs are regular in the Ethpe'el, Pa'el and Ethpa'al stems. In Pe'al they are regular in the Perfect and in the Participles. But

1. In the Pe'al Imperative the Nun is generally dropped.

2. In the Pe'al Imperfect and Infinitive and in the Aph'el and Ettaph'al stems throughout, the Nun is generally assimilated. See § 18. In Pê Nun verbs which are also 'Ê 'Ê or 'È Waw, the Nun is firm. See § 62. 2.

§ 54. 'E 'E Verbs.

TABULAR VIEW.

	Pe'al.	Aph'el.	Ethtaph'al.	Palpel.
Perfect,	ܦܪ	ܐܦܪ	ܐܬܦܪ	ܦܦܪ
Imperfect,	ܢܦܪ	ܢܦܪ	ܢܬܦܪ	ܢܦܦܪ
Imperative,	ܦܪ	ܐܦܪ	ܐܬܦܪ	ܦܦܪ
Part. Act.,	ܡܦܪ	ܡܦܦܗ	ܡܬܦܪܗ	ܡܦܦܦܗ
Part. Act.,	ܦܐܪ	ܡܦܪ	ܡܬܦܪ	ܡܦܦܪ
Part. Pass.,	ܦܝܪ	ܡܦܪ		ܡܦܦܪ

Remark. — The first three forms of the Pe'al Perfect are,—

ܦܪ ܦܦܗ ܦܦܗ

The 3d masculine singular and plural of the Imperfect are,—

ܢܦܪ ܢܦܦܪ

1. ܫܰܠ (Acts 1:3); ܢܶܬ̰ (Acts 20:33); ܥܰܩ̰ (Lk. 24:5); ܠܰܙ̰ (Gal. 4:14); ܫܰܩ̰ (Mt. 6:6); ܫܰܩ̰ (Mt. 7:13).

2. ܬܰܩ̰ (John 10:9); ܫܰܠ (Mt. 16:21); ܙܰܠ (Rom. 7:7); ܙܰܥ̰ (Rom. 14:11); ܨܰܦ̰ (John 19:24) [ܙܰܥ̰ from ܙܰܥ̰, ܨܰܦ̰ from ܨܰܦ̰]; ܐܶܬ̰ (Lk. 1:35); ܐܰܒ̰ (Mt. 9:31); ܢܰܩ̰ (Mt. 23:12) [ܢܰܩ̰ from ܢܰܩ̰].

3. ܐܳܕ̰ [for ܐܰܕ̰] (Acts 16:29); ܫܳܐ (1 Pet. 2:23); ܫܰܡ̰ (1 Cor. 12:26); ܓܳܠ̰ (Gal. 5:17); ܙܰܢ̰ (1 Cor. 10:6); but ܚܳܣ̰ (Mt. 10:12); ܚܳܝ̰ (Heb. 11:16); ܚܳܠ̰ (John 19:42); ܫܰܡ̰ (1 Cor. 4:4); ܥܰܡ̰ (Rom. 11:10).

4. ܫܰܨ̰ (Rev. 9:1); ܡܶܣܰܨ̰ (1 Thes. 2:7); ܐܶܢܰܩ̰ (Mt. 23:12); ܐܰܟ̰ (2 Tim. 2:5); ܡܶܟܰܟ̰ (Mt. 12:20); ܐܶܙܰܓ̰ (Mt. 13:17); ܡܕܰܡܙܰܓ (Acts 17:16); ܐܶܙܰܓ̰ (Phil. 1:20).

In verbs whose 2d and 3d radicals are identical the Ethpe'el is regular.

1. In the Pe'al Perfect and Imperative the second and third radicals are contracted into one, the vowel of the second radical being thrown back upon the first. When a syllable follows, the second and third radicals are written as one, but pronounced as two, *e. g.* reggath, nodde'thun. The Pe'al Perfect is the form given in the dictionary.

2. In the Pe'al Imperfect and Infinitive, and in the Aph'el and Et-ta-ph'al stems throughout, the vowel of the second radical is thrown back upon the first, and the first radical is doubled and hardened.

3. *a.* The Part. Act. of Pe'al in the first form, *i. e.* the 3d m. sg., is like the same form in Ê-Waw verbs,—the second radical is changed into Olaph, which is pronounced like Yudh (ܐܳܕ̰ = royeth). See § 2. c. and § 59. 4.

b. But when additions for state, gender or number are made to the first form of the Participle, the Olaph is generally dropped, and the primitive second radical is doubled.

c. The Participle Passive of Pe'al is regular.

4. In the intensive stem, though we have sometimes the regular forms, we usually have the Palpel and Ethpalpal. The stem of Palpel is formed by doubling the contracted Pe'al, or simple stem. Palpel and Ethpalpal are inflected like Pa'el and Ethpa'al.

§ 55. Pê Olaph Verbs.

1. ܐܟܰ (27:6); ܐܣܒ̰ (32:9); ܐܬ̰ܟ̰ (32:14); ܐܥ̰ܕ̰ (Acts 10:13); ܐܥ̰ܕ̰ܟ̰ (23:17); ܐܥ̰ܕ̰ (Lk. 17:23); ܐ̰ (Mt. 2:20); ܐ̰ܟ̰ (23:6); ܐ̰ܬ̰ (32:10); ܐ̰ܟ̰ (Mt. 3:3); ܐ̰ܟ̰ܙ̰ (Acts 2:16); ܐ̰ܬ̰ (32:8). See § 64. 4.

2. ܠ̰ܐ̰ܥ̰ܕ̰ (4:13); ܠ̰ܐ̰ܟ̰ (5:10); ܬ̰ܐ̰ܥ̰ܕ̰ (5:12); ܠ̰ܐ̰ܟ̰ (26:9); ܒ̰ܐ̰ܟ̰ (32:11); ܡ̰ܐ̰ܥ̰ܕ̰ (4:13); ܒ̰ܐ̰ܟ̰ (23:10); ܒ̰ܟ̰ (Phil. 2:19); ܐ̰ܥ̰ܕ̰ (Mk. 14:14).

3. ܐ̰ܠ̰ܐ̰ܟ̰ (28:1); ܐ̰ܠ̰ܐ̰ܟ̰ (James 4:9); ܐ̰ܠ̰ܟ̰ (Mk. 5:26); ܟ̰ (Acts 20:20); ܠ̰ܟ̰ (Acts 4:18); ܐ̰ܠ̰ܣ̰ (Mt. 25:10); ܒ̰ܠ̰ܟ̰ (Rev. 18:15); ܐ̰ܠ̰ܫ̰ *thou hast bound thyself* (Jos. Styl. 2:13); ܐ̰ܠ̰ܙ̰ (Mk. 25:16); ܐ̰ܟ̰ (1:6).

4. ܐ̰ܣ̰ (Mt. 22:7); ܐ̰ܣ̰ (Mt. 21:33); ܒ̰ܠ̰ܣ̰ (Thes. Syr. 126); ܡ̰ܟ̰ܣ̰ (Acts 22:16); ܟ̰ܣ̰

1. In Pê Olaph verbs, the Olaph receives a helping vowel in the Pᵉ'al and Ethpᵉ'el stems. In the Ethpᵉ'el this vowel is thrown back upon the preceding Taw. See 3 below.

Note 1.—In the Pᵉ'al Perfect this helping vowel is ◌ܰ

Note 2.—In the Pᵉ'al Imperative, with ◌ܰ in the second syllable, the Olaph has ◌ܰ; in the Imperative with ◌ܰ the Olaph has ◌ܰ; in the Imperative with ◌ܰ the Olaph is dropped. § 23. 1. (1).

Note 3.—In the Pᵉ'al Participle Passive the Olaph takes ◌ܰ

2. In the Pᵉ'al Imperfect and Infinitive of verbs which have ◌ܶ in the second syllable of the Imperf. the vowel of the preformative is ◌ܰ; in verbs which have ◌ܰ in the second syllable of the Imperf., the preformative has generally ◌ܶ. In either case the Olaph quiesces in the preceding vowel.

Note.—In the Pᵉ'al Imperfect 1st sing. one Olaph falls out. § 23. 2. (1).

3. In Ethpᵉ'el, Ethpa'al, and in the Imperfect, Infinitive and Participles of the Pa'el, the vowel of the Olaph is thrown back upon the preceding consonant, and the Olaph quiesces.

Note 1.—In the 1st sing. Pa'el one Olaph is dropped and the form becomes ◌ܲ (for ◌ܲ).

Note 2.—In ܟܬܦ the Olaph of the Pa'el stem often falls away after preformatives.

Note 3.—In the Ethpe'el of ܐܫܬ *to seize*, and of some other verbs, and in the Ethpa'al of ܐܡܪ *to trade*, the Olaph is dropped and the Taw generally doubled. See § 22. 1. (2).

Note 4.—In West Syriac, when Olaph with a vowel is preceded by an inseparable particle, the particle takes the vowel and the Olaph quiesces. See § 34. 2.

4. In Aph'el, Shaph'el and their passives, Pê Olaph verbs pass over into the formation of verbs Pê Yudh. See § 58. 3. For ܐܫܕ compare §§ 58. 3. Note. (2), and 64. 4.

Remark.—ܐܚܕ *to remember* is treated in West Syriac as if it were a Pê Olaph verb; *e. g.* ܐܚܘܝܠܟ (1 Thes. 1:3); ܐܚܘܝ (1 Pet. 5:8).

§ 56. Ê Olaph Verbs.

1. ܡܠܟ (Lk. 1:40); ܡܠܐ (Heb. 3:10); ܡܠܗ (Thes. Syr. 438).

2. ܡܠ (31:6); ܡܠܟ (Heb. 10:6); ܡܠܝ (1 John 5:15); ܡܠܟܝ (John 16:24); ܫܠܚ (John 21:18); ܢܡܠ (James 1:6); ܠܐܝ (Heb. 12:13); ܡܠ (3 John 15); ܫܠ (Acts 12:8); ܣܡܟܠܟ (Lk. 14:18); ܣܡܟܠ (Jos. Styl. 3:15); ܐܥܠ (Acts 7:19); ܐܙܥܠ (22:8).

3. ܢܡܠܟܝ (Mt. 18:19); ܙܥܠ (Acts 7:6); ܣܒܥܠ (Lk. 6:33); ܢܡܠܟܘܢ (Mt. 7:9).

4. ܡܠ (Mt. 5:42); ܡܠ (Mt. 20:20); ܡܠܟ (Mt. 20:22); ܡܠ (Mt. 22:4); ܣܡܠ (Mt. 2:4); ܐܡܠ (Acts 25:26); ܢܨܟܝ (Rm. 6:19); ܠܢܨܟ (Ps. 5:3).

1. In Ê Olaph verbs, when Olaph ends a syllable it quiesces in the vowel preceding it.

2. When Olaph is preceded by a consonant, it throws back its vowel and quiesces in it.

3. When neither Olaph nor the consonant preceding it had a vowel, the helping vowel - was given to the consonant preceding Olaph, and the latter quiesced.

Note.—This helping vowel was first given to the Olaph and then thrown back, as in 2 above.

4. The Participle Active Pe'al and the Intensive stem throughout are regular.

Note.—For ܛܒ *to be good*, the Intensive in use is ܛܝܒ from ܛܒ. Compare § 59. 5.

§ 57. Lomadh Olaph Guttural Verbs.

ܩܪܝ (Rev. 22:11); ܩܪܐ (Acts 20:1); ܩܪܝܬ *she has consoled*; ܩܪܝܬ *thou hast consoled*; ܩܪܝܬ *I have consoled*; ܐܬܬܪܝ (Is. 2:12); ܝܠܦ *to teach*; ܐܬܬܝܠܦ *to be adorned*; ܐܬܬܝܠܦ (Job 18:3); ܫܪܐ (Acts 16:40); ܬܪܝ (2 Cor. 7:6); ܡܬܬܪܐ (Tit. 1:9); ܐܬܬܫܪܐ (Acts 15:31).

In a few verbs whose third radical is Olaph, the Olaph is treated throughout as a guttural, and the second vowel of the Pa'el is *a* instead of *e*. When the consonant preceding Olaph is unvoweled, it draws the vowel of the Olaph to itself, the Olaph quiescing. Most verbs originally of this class have come to be treated as Lomadh Olaph verbs. See § 60.

§ 58. Pê Yudh Verbs.

TABULAR VIEW.

	Pe'al.	Ethpe'el.	Aph'el.	Eshtaph'al.
Perfect,	ܝܬܒ	ܐܬܝܬܒ	ܐܝܬܒ	ܐܫܬܝܬܒ
Imperfect,	ܢܝܬܒ	ܢܬܝܬܒ	ܢܝܬܒ	ܢܫܬܝܬܒ
Imperative,	ܗܒ	ܐܬܝܬܒ	ܐܝܬܒ	ܐܫܬܝܬܒ
Infinitive,	ܡܝܬܒ	ܡܬܝܬܒܘ	ܡܝܬܒܘ	ܡܫܬܝܬܒܘ
Part. Act.,	ܝܬܒ	ܡܬܝܬܒ	ܡܝܬܒ	ܡܫܬܝܬܒ
Part. Pass.,	ܝܬܝܒ		ܡܝܬܒ	

Remark 1.—ܝܳܕ means *to inherit*; ܝܶܠ *to be born*; ܝܰܩ *to burn*; ܝܰܕ *to know*.

Remark 2.—The first three forms of the Perfect Pe'al are, ܝܳܕ, ܝܳܕ̈, ܝܳܕ̣. The 3d sing. and 3d plur. masc. of the Imperf. are, ܢܶܝܕ, ܢܶܝܕ̣.

1. ܝܰܩ (15:9); ܐܶܝܠ (Mt. 2:1); ܥܳܝܕ̣ (Acts 28:10); ܡܰܣܟܶܝܠ (Lk. 21:14); ܡܶܢ (25:15); ܝܶܠ (32:21); ܝܳܕ to *inherit*; ܝܰܩ *to burn*; ܝܰܕ *to know*; ܝܰܩ *to be heavy*; ܝܳܗܒ *to give*; ܝܳܕ *know*; ܝܳܬ *sit*; ܝܳܗ *give*; ܗܰܒ (24:10); ܐܶܝܠ (23:14).

2. ܡܰܠܟ (Rev. 12:2); ܢܰܦܠ (1 Cor. 15:50); ܐܶܬܝܠܶܕ (Lk. 1:31); ܢܰܦܠ (Mt. 19:29); ܡܰܠܟ (Rev. 3:21); ܬܰܠܬ (Mt. 13:2); ܡܰܬ (Mt. 13:11); ܡܰܬ (Mt. 9:30); ܐܰܙ (Mk. 10:17); ܐܶܙ (Phil. 3:8).

3. ܐܰܚܕ (1 Cor. 6:8); ܐܰܒܕ (Mt. 18:31); ܐܰܒ (Mt. 1:1); ܡܰܕܥ (Mt. 3:12); ܐܰܫܩ (Lk. 23:39); ܐܰܟܠ (James 5:1); ܐܰܡܝܢ (Rev. 1:1); ܐܰܡܬ (Acts 12:11).

4. ܡܰܛ (Mt. 15:4); ܡܰܫܟܚ (John 4:44); ܐܶܡܰܢ (Rom. 3:7); ܫܰܠܡ (2 Cor. 9:8); ܡܰܛ (Rev. 8:7); ܐܶܡܰܫ (Is. 44:26).

Remark.—ܐܰܚ (3:16).

1. Verbs whose first radical was originally Waw, change this Waw into Yudh, whenever it would begin a syllable. The only exceptions are ܡܶܢ *it is necessary*, and ܡܰܬ *to appoint*.

Rem. 1.—Pê Waw verbs take ˗ in the Pe'al Perfect.

Rem. 2.—The Yudh, whenever it would stand with a half-vowel—

(1) Quiesces in Hebhoṣo at the beginning of a word, except in ܝܳܗܒ *to give*. See § 64. 7.

(2) Is dropped in the Imperative Pᵉ'al of ܝܕܥ *to know*, ܝܬܒ *to sit*, and ܗܒ *to give*.

(3) In the middle of a word, quiesces in Hebhoṣo, which is then thrown back upon the preceding consonant (§ 33. 3).

2. After the preformatives of the Pᵉ'al, the Waw, changed to Yudh, unites with the vowel of the preformative to form, in the East Syriac, *ē*, which in the West Syriac is further changed to *ī*. This *ī* is written mostly with an Olaph following, so that Pê Waw verbs come to have in the Imperfect, Imperative and Infinitive Pᵉ'al the same forms as Pê Olaph verbs which have *a* in the Imperfect (§ 55. 2). All Pê Waw verbs except ܝܬܒ *to sit* (see *Notes* below) and ܗܒ *to give* (see § 64.) have their Imperfect and Imperative in *a*.

Rem. 1.—ܝܕܥ *to know* and ܝܬܒ *to sit* lose their first radical after the preformatives of the Pᵉ'al, and by way of compensation double the first radical, hence becoming like Pê Nun Verbs.

Rem. 2.—In the first person singular of the Imperfect one Olaph is dropped, *e. g.* ܐܝܪܬ *I shall inherit*.

3. The Aph'el, Shaph'el and their reflexives, have Waw as the first radical even in verbs whose first radical was originally Yudh. The Aph'el, etc., of Pê Olaph verbs coincides with these in form (see § 55. 3).

Rem.—ܝܬܟ *to suck* has in the Aph'el ܐܝܬܟ, though ܐܬܟ is also found (see *Thes. Syr.*, p. 1608). ܐܝܠܠ *to howl* (from ܝܠܠ, not found in Pᵉ'al) is the only other exception to the rule. ܐܝܬܐ is from ܐܬܐ *to come* (see § 64. 4).

4. The Pa'el and Ethpa'al are regular.

Rem. 1.—Pê Yudh verbs often take prosthetic Olaph in those forms where the Yudh quiesces in Hebhoṣo.

Rem. 2.—Some Pê Olaph verbs pass over in certain forms into the Pê Yudh class, *e. g.* ܝܠܦ *to learn*, ܐܠܦ *to teach*, ܝܚܟ for ܐܚܟ *to be black*, ܝܪܟ for ܐܪܟ *to be long*.

§ 59. Ê Waw Verbs.

TABULAR VIEW.

	Pe'al.	Ethpe'el or Ettaph'al.	Aph'el.	Pa'el.
Perfect,	ܥܒܕ	ܐܬܥܒܕ	ܐܥܒܕ	ܥܒܕ
Imperfect,	ܢܥܒܕ	ܢܬܥܒܕ	ܢܥܒܕ	ܢܥܒܕ
Imperative,	ܥܒܕ	ܐܬܥܒܕ	ܐܥܒܕ	ܥܒܕ
Infinitive,	ܡܥܒܕ	ܡܬܥܒܕܐ	ܡܥܒܕܐ	ܡܥܒܕܐ
Part. Act.,	ܥܒܕ	ܡܬܥܒܕ	ܡܥܒܕ	ܡܥܒܕ
Part. Pass.,	ܥܒܕ		ܡܥܒܕ	ܡܥܒܕ

Remark.—The first three forms of the Pe'al Perfect are ܥܒܕ, ܥܒܕܐ, ܥܒܕ. The 3d masc. sing. and plur. of the Imperf. are ܢܥܒܕ, ܢܥܒܕܘ.

1. ܥܒܕ (32:7); ܥܒܕܐ (Mt. 9:25); ܥܒܕ (Acts 24:20); ܥܒܕ (29:8); ܡܥܒܕ (19:12); ܡܥܒܕܐ (Mt. 3:9); ܡܬܥܒܕ (24:11); ܡܬܒ (Phil. 2:26).
2. ܥܒܕ (Mt. 2:13); ܥܒܕ (25:4); ܟܬܒ (17:16); ܢܥܒܕ (25:13).
3. ܥܒܕ (32:8); ܢܥܒܕ (25:14); ܐܥܒܕ (John 12:1); ܡܠܒ (30:1); ܡܥܒܕ (Mt. 12:11); ܐܥܒܕ (23:2); ܐܬܟܒ (24:16); ܡܬܟܒ (20:10).
4. ܥܒܕ (31:13); ܡܥܒܕ (27:3); ܐܠ (18:4).
5. ܥܒܕ (23:8); ܢܥܒܕ (23:5); ܥܒܕ (Acts 15:32); ܡܬܥܒܕ (Col. 2:13); ܥܒܕ (Rev. 3:4).
6. ܥܒܕ *to exult*; ܐܬܚܛ *to sin*; ܟܬܦ *to join*; ܣܓ *to be white*; ܗܘ *to be*; ܣܒ *to teach*; ܬܒ *to repent*; ܨܒ *to desire*.

Remark.—ܡܥܒܕ (Mt. 22:25); ܡܥܒܕ (Rom. 7:10); ܡܥܒܕ (Mt. 2:20).

1. Whenever in the regular verb the combinations *wă*, *wô* (from *wâ*) or *ʿwa* (from *awa*) would arise, they are contracted into *ô* (from *â*). This takes place in the Peʿal Perfect (ḳʿwam = ḳôm), in the Peʿal Infinitive (meḳwam = mʿḳôm), in the Aphʿel and Ethpeʿel and Ettaphʿal Infinitives (maḳwomu = mʿḳômu and methtaḳwômu = mettʿḳômu), and in the Aphʿel Pass. Part. (maḳwak = mʿḳôm). See § 29. 5. (3).

2. Whenever *wu*, *ʿwu*, or *wʿ* (from *wu*) would occur, they are changed into *û*. This change takes place in the Imperat. Peʿal (ḳʿwum = ḳum), and in the Imperfect Peʿal (neḳwum = nʿḳum, nekwʿmûn = nʿḳûmûn).

3. Whenever *we* (from *wi*), *ʿwe* (from *awa*) or *ʿwî* (from *awî*) would occur, the *w* is changed to *y* and contraction into *î* takes place. Throughout the Aphʿel Perf., Imperf., Imperat. and Part. Act. *we* becomes *î* ('aḳîm = 'aḳwem); in the Peʿal Part. Pass. *ʿwî* becomes *î* (ḳʿwîm = ḳîm); in the Ethpeʿel *ʿwe* becomes *î*, and the Taw is doubled and hardened (see § 19. 3). (Ethḳʿwem becomes Ettʿḳîm, a half-vowel being inserted before the first radical.)

4. In the Part. Act. *owe* (*âwe*) becomes *oye*, the *y* in the first form, *i. e.* masc. sing., being written with Olaph (see § 2. (1) c), but elsewhere with Yudh, *e. g.* ܩܳܐܶ, ܩܳܛܝ̈ܐ, ܩܳܛܝ̈ܢ. Where the third radical is a guttural we find *oya*, as in ܫܳܐ̈ (§ 26. 1. (1)). In Joshua the Stylite, p. 3, l. 20, we find ܫܳܝ̈ written, instead of ܫܳܐ̈.

5. In the Paʿel and Ethpaʿal *awwe* and *awwa* generally become *ayye*, *ayya*. Merx-Hoffmann, § 66. VI., mentions nineteen verbs which sometimes or always have Waw in the Paʿel or Ethpaʿal. For ܒܰܛّܶܨ see § 56. 4. Note.

6. Some verbs, mostly denominatives, are regularly conjugated. All verbs whose third letter is Olaph have the Waw firm.

Rem. 1.—The intransitive in *î* from *awi* is found in the Peʿal Perfect of ܡܺܝܬ *to die*. Elsewhere it is like ܩܳܛ.

Rem. 2.—The only Ê-Yudh verb which differs in any respect from Ê-Waw verbs is ܫܰܩ, which has ܫܶܩ in the Peʿal Imperative and ܢܫܶܩ in the Peʿal Imperfect.

Rem. 3.—The preformatives of the Peʿal and Aphʿel sometimes take a short vowel, *e. g.* ܠܰܡܕܶܡ (Rom. 11:21). See Nöldeke, § 177. C.

§ 60. Lomadh Olaph Verbs.

TABULAR VIEW.

	Pe'al.	Ethpe'el.	Pa'el.	Aph'el.
Perfect,	ܙܥܐ	ܐܬܙܥܝ	ܙܥܝ	ܐܙܥܐ
Imperative 2m. sg.,	ܙܥܝ	ܐܬܙܥ	ܙܰܥ	ܐܰܙܥ
2f. sg.,	ܙܥܐ	ܐܬܙܥܐ	ܙܰܥܐ	ܐܰܙܥܐ
2m. pl.,	ܙܥܘ	ܐܬܙܥܘ	ܙܰܥܘ	ܐܰܙܥܘ
2f. pl.,	ܙܥܝܢ	ܐܬܙܥܝܢ	ܙܰܥܝܢ	ܐܰܙܥܝܢ
Infinitive,	ܙܘܥܐ	ܐܬܙܥܝܬܐ	ܡܙܰܥܥܬܐ	ܡܰܙܥܥܬܐ
Part. Active.	ܙܰܥ	ܡܬܙܥܐ	ܡܙܰܥܥܐ	ܡܰܙܥܥܐ
Part. Passive,	ܙܥܝ		ܡܙܰܥܥ	ܡܰܙܥܥ

Remark.—The following forms are to be noted: Pe'al Perfect 3rd sg. fem. ܙܥܬ, 2nd sg. masc. ܙܥܬ, 1st sg. ܙܥܝܬ, 3rd masc. pl. ܙܥܘ, 3rd fem. pl. ܙܥܢ, 3rd sg. fem. Ethpe'el and in all other stems ~~ends in~~ ~~ܬܬ~~, ~~1st sg in ܬܝ~~, 3rd. fem. pl. in ~~ܢ~~, all other forms being like those of the Pe'al. In the Imperfect, the sufformatives of all the stems are the same, *e. g.* 2nd sg. fem. ܬܙܥܝܢ, 3rd masc. pl. ܢܙܥܘ, 3rd fem. pl. ܬܙܥܝܢ.

1. ܐܬܐ (1:1); ܐܬܐ (1:1); ܐܫܬܠܚ (Acts 22:15); ܫܠܚ (6:5); ܫܕܪ (5:7); ܫܕܐ (30:19); ܫܠܡ (Mk. 5:34); ܫܬܩܦ (18:8); ܫܠܚ (Mt. 2:2); ܫܟܒ (Lk. 23:56).

2. ܫܒ (Lk. 23:8); ܐܫܬܩܠ (14:7); ܫܟܚ (Acts. 11:18); ܫܟܒ (Lk. 23:56); ܫܒܚ (Phil. 1:18); ܫܒܥ (2 Cor. 7:13); ܢܫܡܥ (Rev. 2:2); ܐܬܐ (27:11); ܐܙܕܥ (11:5); ܫܟܚ (12:13); ܫܒܩ (Mt. 8:33); ܐܬܐ (Mt. 8:3);

ܐܶܠ̈ܥܶܢ (Lk. 17:14); ܐܰܥܰܕ̈ܶ (22:12); ܐܰܥܰܕ̈ܶ (11:11); ܐܶܠ̈ܶܝܡܶ (6:6); ܚܰܫ̈ܶ (18:17); ܐܶܠ̈ܝܶܬ (30:15); ܐܶܠ̈ܣܝܶ (30:18).

3. ܬܶܐ (1:3); ܢܰܥ̈ܐ (11:11); ܐܰܫ̈ܶ (6:14); ܬܶܐ̈ (2:3); ܬܣܝ̈ (16:7); ܠܰܥ̈ (19:9); ܐܶܐ̈ (18:3); ܢ̈ܥܶܡ (6:15); ܢܨ̈ we will build. (16:5).

4. ܥ̈ (11:10); ܡ̈ (2:13); ܣ̈ܬ (32:8); ܐܶܠ̈ܥ (20:6); ܐܶܠ̈ܥ̈ (Mt. 8:3); ܐܶܠ̈ܕ̈ (Rev. 2:5); ܐܰܥ̈ (Mt. 17:27); ܐ̈ (John 21:6).

5. ܥ̈ (17:3); ܚ̈ (18:18); ܚ̈ (20:19); ܚ̈ (Mk. 14:17); ܚ̈ (29:3); ܚ̈ (20:19); ܚ̈ (20:19); ܚ̈ (Lk. 23:2); ܚ̈ (Rom. 16:18); ܚ̈ (19:10); ܚ̈ (19:13); ܚ̈ (Mt. 15:26); ܚ̈ (Gal. 3:23); ܚ̈ (13:1).

Lomadh Olaph verbs (not guttural, see § 57) are those in which an Olaph quiescent, or vowel letter, has taken the place in the 3rd sing. masc. Perf. P^{e}al of the original 3rd radical Waw, Yudh or Olaph.

1. *Awa*, *aya* or *a'a*, becomes *o* in the 3rd sing. masc. and fem. Perf. P^{e}al; *awi*, *ayi* or *a'i*, becomes *î* in the 1st pers. sing.; *awu*, *ayu* or *a'u*, becomes *aw* in the 3rd masc. plur.; *awy*, *ayy* or *a'y*, becomes *ay* in the 3rd fem. plur.; and *aw* or *a'* becomes *ay* in the 1st plur. and in the 2nd pers. throughout, *ay* remaining unchanged.

2. The P^{e}al Perf. of Intransitive verbs and the Perfect of all the derived stems of all verbs have ـِـ in the 3rd sing. masc. and before all endings for gender and number and person except the 3rd fem. sing., which is regular (*i.e.* ܫ̈ like ܚ̈).

Remark 1.—In the 3rd masc. plur. ـِـ is the diphthong *iu*, see § S. 1. (3).

Remark 2.—The 3rd fem. plur. of the derived stems is distinguished from the 3rd masc. sing. by Rebbuy § 13.

Remark 3.—The Taw of the 1st pers. sing. is aspirated, *e. g.* ܫ̈ *h^{e}dhîth;* that of the 2nd pers. is unaspirated, *e. g.* ܬ̈ *nassît.*

3. In all Imperfects, the 3rd sing. masc. and the forms like it (see § 45. Rem. 5), end in ـ from *ay*, the 2nd fem. sing. ends in ـ from *ayin*, the masc. plur. 2nd and 3rd pers. ends in ـ, the preceding radical with its vowel being dropped; the fem. plur. 2nd and 3rd pers. is regular, the 3rd radical, however, being in every case Yudh. *e. g.* ـ = ـ.

4. In the first form of the Imperative, the original *ă* remains unchanged in the Ethpe'el; in the Pe'al, *ay* is changed to ـے; and in all the other species the last radical is dropped and the vowel heightened to *ô* (*â*). The 2nd fem. sing. of all the stems ends in ـُ, see § 8. 2. (2). The 2nd masc. plur. ends in ـُ, the Yudh of the root having been dropped. The 2nd fem. plur. ends in ـُنَ.

Remark 1.—The Pe'al Imperat. 2nd masc. sing. of ܐܬܐ *to come* is ܐܬܘ, see § 64. 4. The same form from ܝܨܐ *to sprout*, ܝܡܐ *to swear*, and ܐܫܬܐ *to drink*, ends in ـ.

Remark 2.—In the 2nd masc. plur., the long forms ـَعْنَاوْ, ـَعْنَيْ are sometimes used; in the 2nd fem. plur. a short form in ـَ is sometimes found.

Remark 3.—The form ܐܙܕ is used in Lk. 9:38, 22:32, instead of the more usual Ethpe'el Imperative. According to Bar Hebraeus ܐܬܐ was used for ܐܬܕ from ܢܟܐ *to strike* (see Duval p. 194). In some editions of the New Testament in Rev. 2:5, 15, 3:3, 19 ܐܙܙ is used instead of ـَܙܙ.

5. All participles end in ـَ except the Pa'el and Aph'el passive which end in ـ.

§ 61. Lomadh Olaph Verbs with Suffixes.

	Pe'al				Pa'el with "*him*".
	Form without suffixes.	Form with suffixes.	Form with "*her*"	Form with "*him*"	
Perfect,					
3.masc.sing.	ـَـ	ـَـ	ـَـ	ـَـ	ـَـ
3. fem. sing.	ـَـ	ـَـ	ـَـ	ـَـ	ـَـ
3.masc.plur.	ـَـ	ـَـ	ـَـ (ـَـ)	ـَـ	ـَـ
3. fem. plur.	ـَـ	ـَـ	ـَـ	ـَـ	ـَـ
Imperfect,					
3.masc.sing.	ـَـ	ـَـ	ـَـ	ـَـ	ـَـ
3.masc.plur.	ـَـ	ـَـ	ـَـ	ـَـ (ـَـ)	ـَـ (ـَـ)

	Pe'al				Pa'el
	Form without suffixes.	Form with suffixes.	Form with "*her*".	Form with "*him*".	with "*her*".
Imperative,					
sing. masc.					
sing. fem.					
plur. masc.					
plur. fem.					

1. ܣܓ݂ (26:19); ܙܥܡܢ (15:8); ܐܙܥܡܢ (12:15); ܥܣܡ (25:11); ܥܟ (30:12); ܟܠ (12:14); ܡܐܡܪ (12:9); ܐܙܓܐ (12:3); ܢܫܐ (20:11).

2. ܐܚܝܢ (26:7); ܙܥܡܢ (27:15); ܫܡܥ (2 Cor. 3:1); ܦܨܠ (Rom. 7:24); ܣܓ݂ܡ (26:11); ܨܒ (14:2); ܫܐܠ (32:14); ܫܪܡ (Rev. 1:7); ܫܒ (Rom. 15:21).

3. ܦ (Mt. 6:13); ܦܠ (John. 12:27); ܡܐ (Heb. 3:1).

4. ܐܬܥܛܐ (Mt. 8:2); ܐܣܝ (Lk. 23:8).

1. The forms ending in a consonant suffer no change before suffixes. The suffixes are appended by means of the same union vowels as are employed with the same forms in the regular verb, see § 51. Of forms ending in a vowel, it may be remarked:—

(1). The 3rd sing. masc. Pe'al drops Olaph and appends the suffixes directly.

(2). The 3rd sing. masc. of the derived stems changes final ـܝ to ـܐ (*î* to *ʿy*) and appends the suffixes as in the regular verb, Yudh being treated as a radical.

(3). The 3rd masc. plur. appends the suffixes directly to the forms or .

(4). The 3rd fem. plur. takes the form , Yudh being treated as

a consonant and the suffixes appended with their usual union vowels, see § 36.

2. The forms of the Imperfect which end in ـا change this ending into ـى to which the suffixes are appended directly. The forms of the Imperfect which end in a consonant are regular, see § 51. B.

3. The forms of the Imperative, that end in a vowel append the suffixes without any change, except that the Olaph of the masc. sing. Pa'el is dropped. The 2nd fem. plur. adds the suffixes by means of the customary union vowels, without any change in the perfect form, ـكُنَّ becomes ـكُنَّاب and ـكُنَّ becomes ـكُنَّاهْ or ـكُنَّهْ; the same as the 3rd masc. plur. of the Perfect.

Note. 3.—In the 2nd fem. sing. Imperat., the Yudh is sometimes omitted in writing *e. g.* Judith 10:16 سَمْعِتِي instead of سَمْعِيتِي.

4. Infinitives and Participles are inflected like nouns, see § 81 مَكْتُبْ and مَكْتَبْ.

§ 62. Doubly Weak Verbs.

1. أَشَّ [R. ئشا] (2 Cor. 13:5); مَحَشَّ [R. ئحا] (Rev. 9:19); مَحْشَّ (Rev. 11:5); لَاحَشَّ [R. ئلا] (John 16:20); لَكَّ (Mt. 11:17); مَحَاشَّ [R. ئشا] (Mk. 6:13); نَاشَّ [for نَأْشَا] (John 4:47); لَاتِ (Mt. 8:13); لَاتَ (Mt. 25:11); لَا (Mt. 27:33); لَاهْ (Mt. 10:13); أَبَ (M. 14:11); مَحَأَهْ (Mt. 5:25).

2. أَبَسَ (Heb. 4:7); مَكْبِيَ (30:1); نَعْتَ (Mt. 25:5); أَبَسَ (Acts 13:16); نَبْ, *It will be abominable.* (R. נדד).

3. مَحَلَّ (Mt. 12:45); مَحَدَّ (Mt. 19:21); سَبَ (Acts 1:3); مَحْسَلَّ (Heb. 9:16); مَدَ (1 Tim. 4:2); مَكَّلَ (Tit. 3:13); مَدَّ (Rom. 1:11); مَدَّ (Mt. 15:32); مَعَّ (1 Thes. 5:7); مَدَّ (Lk. 20:35); مَحَأَهْ (Mt. 5:25).

4. مَلَّ (Heb. 2:10); مَلَّ (Mt. 19:13); لَابَ (Gal. 4:10); لَابَّ (Rom. 16:6); لَاجَ (Rev. 22:11).

5. زَأَ [R. אזי], *thou sighest*; لَزَأَعْبَ [R. אוב] (Is. 26:9), *I have desired*;

ܐܬܬܐ [R. אות] (Mt. 5:25); ܡܬܬܐ [R. יאב] (Lk. 16:21) (ܡܬܡܐ id. Philox.).

1. Verbs Pê Nun and Lomadh Olaph, or Pê Olaph and Lomadh Olaph, partake everywhere of the peculiarities of both.

2. In verbs Pê Nun and Ê Waw, or Pê Nun and ÊÊ, the Nun everywhere remains as in the strong verb.

3. Verbs Ê Waw and Lomadh Olaph retain the Waw as consonant.

4. In verbs Ê Olaph and Lomadh Olaph, the Ê Olaph remains, but as usual its vowel is shifted to the preceding consonant and the Olaph quiesces according to the rule given in § 56.

5. Some further peculiarities of verbs one of whose radicals is Olaph may be seen above under 5.

§ 63. Quadriliterals.

1. ܐܦܩܠܘܦܣ (Rev. 1:1); ܐܦܣܛܘܣ (Acts 15:18); ܐܦܣܟܘܦܐ (Acts 14:20); ܐܡܩܛܠ (1 Cor. 1:25); ܡܬܬܘܢܐ (Mt. 6:26); ܡܩܡܣܝܐ (Acts 13:33); ܐܬܩܛܦ (Mt. 27:57); ܐܦܩܣܛܝ (2 Cor. 8:9); ܐܦܩܕ (Acts 12:11); ܡܬܬܘܢܐ (Mk. 9:20) *"wallowing"*.

2. ܡܬܬܘܕܝܢ (Mk. 1:32, [Philox.]) *possessed of demons.*

ܡܬܣܬܝ [R. ܢܨܒ] (Acts 20:16), *hastening.*

ܐܦܩ [R. ܝܕܥ] (Rev. 1:1), *to make known.*

ܣܒܪ [R. ܣܒܪ] (Heb. 12:2), *he endured.*

ܡܩܛܪܓ [from κατηγορέω] (John 5:45), *accusing.*

1. Quadriliteral verbs have the same inflection as the Pa'el and Ethpa'al, the doubled middle radical being superseded by the 2nd and 3rd radicals of the quadriliteral.

2. Quadriliterals are mostly denominatives, intensives, or causatives.

§ 64. Anomalous and Defective Verbs.

1. ܐܙܠ *to go* has the Lomadh quiescent in the forms where the second radical is devoid of a vowel. The Imperative is ܙܠ. The Imperfect is regular *i. e.* ܢܐܙܠ.

2. ܐܶܫܬܶܐ *to drink* follows the conjugation of the Pe'al. The Imperative, however, is ܐܶܫܬ̰ܐ, see § 60. 4., Rem. 1. Imperf. ܢܶܫܬ̰ܐ, Part. Act. ܫܳܬ̰ܐ, Infin. ܫܶܬ̰ܝܳܬ̰ܐ. On the prosthetic Olaph, see § 20. 1, Rem. 1.

3. ܐܶܫܟ̰ܚ *to find*, like ܐܶܫܬ̰ܐ, follows the conjugation of the Pe'al, the Olaph being prosthetic, see § 20, Rem. 1, *e. g.* ܬܶܫܟ̰ܚ (Mt. 8:28), Imperat. ܫܟ̰ܚ, Part. Pass. ܫܟ̰ܺܝܚ (2 Pet. 1:8). The Part. Act., however, is ܫܳܟ̰ܚ (Mt. 26:8) and the Infin. ܫܶܟ̰ܚܳܬ̰ܐ. Some of these forms seem to be Aph'el with the *ă* changed to *ĕ* according to § 20, Rem. 1 and § 29. 2.

4. ܐܶܬ̰ܐ *to come* has ܐ̰ܰ, ܐ̰ܽ, ܐ̰ܶ, ܐ̰ܰܬ̰ܶܝ (see Mt. 28:6) in the Imperat. Pe'al. Imperf. ܢܶܬ̰ܐ, Part. Act. ܐ̰ܳܬ̰ܐ. Aphel ܐܰܝܬ̰ܺܝ see §§ 55. 4, 58. 3, Note, 62. 1.

5. ܗ̰ܘ *to be* when enclitic looses its ܘ *e. g.* ܗ̰ܘܳܬ̰ܠ̰ܟ̰ (Mt. 2:22), see § 19. 2(1). In the Imperfect the Waw often falls away, *e. g.* ܢܗ̰ܘܶܐ (Gen. 9:15 [comp. יִהְיֶה]).

6. ܚܰܝ *to live* forms its Perf. and Imperat. and Part. Act. Pe'al like Lomadh Olaph verbs *e. g.* ܚ̰ܰ (Lk 2:36); ܚ̰ܰ (Rev. 20:4); ܡ̰ܚ̰ܰܝ (Rom. 6:13); ܚ̰ܰ ([Imperat.] Acts. 2:40); ܚ̰ܰܝ (Mt. 4:4). The Infinitive and Imperfect Pe'al and the Aph'el and Ettaph'al are formed as if from an *ÊE* root, *e. g.* ܒ̰ܺܝ (Nestorian. ܒ̰ܺܝ from ܢ̰ܚ̰ܰܝ as ܢ̰ܫ̰ܟ̰ from ܢ̰ܫ̰ܟ̰ or ܒ̰ܶܥ̰ from ܒ̰ܥ̰ܶ, see § 54. 2), ܚ̰ܰܝ (Mt. 9:18); ܢ̰ܚ̰ܰܝ (Rom. 10:1); (ܒ̰ܶܚ̰ܰܝ is found in 1 Tim. 2:4, ܒ̰ܳܚ̰ܰܝ is found in 1 Thess. 2:16); ܒ̰ܺܝ (Mk. 10:26) is the usual form of the Infin. though ܒ̰ܺܚ̰ܰܝ and ܒ̰ܳܚ̰ܰܝ are found. Examples of the Aph'el are: ܐ̰ܰܫ̰ܟ̰ (30:4); ܐ̰ܰܚ̰ܰܝ (John 5:21); ܐ̰ܰܫ̰ܟ̰ܚ̰ (30:4); ܐ̰ܰܝ (Lk. 23:37); ܐ̰ܰܚ̰ܰܝ (Mt. 16:25); ܐ̰ܰܬ̰ܐ (1 Cor. 7:16).

7. In the Perfect of ܒ̰ܰܥ̰ܰ *to give* the ܘ receives linea occultans, § 11:1, whenever the ܥ̰ is without a vowel, *e. g.* ܒ̰ܰܥ̰ܰ (28:7); ܒ̰ܰܥ̰ܰ (Mt. 15:36); but ܐ̰ܰܒ̰ܰܥ̰ܰ (Mk. 6:28); ܐ̰ܰܒ̰ܰܥ̰ܰ (28:2). In the Imperat. the Yudh is dropped, see § 23. 1(2), *e. g.* ܗ̰ܒ̰ܰ (Mt. 5:42); ܗ̰ܒ̰ܰ (John 4:7); ܗ̰ܒ̰ܰ (Mt. 10:8); ܗ̰ܒ̰ܰܝ (Mt. 25:8). The Participles are ܡ̰ܒ̰ܰܥ̰ (Mt. 13:23) and ܒ̰ܰܥ̰ (Mt. 13:11). The Imperfect and Infinitive are formed from ܢ̰ܬ̰ܰ, which is used nowhere else *e. g.* ܢ̰ܬ̰ܰ (Mt. 5:31); ܒ̰ܰܬ̰ܰ (Mt. 7:11). The Ethpiel is ܐ̰ܶܬ̰ܰܥ̰ܰ (32:23).

8. ܣ̰ܠ̰ܩ̰ *to ascend*, in forms where ܩ̰ ends one syllable and Lomadh

begins another, has the Lomadh assimilated to the Semkath, § 18. 4 ܬܫܒ [for ܬܫܟܒ] (Mt. 13:2); ܐܫܒ [for ܐܫܟܒ] (Mt. 17:1. In the Imperative Pe'al the Lomadh is dropped, see § 23. 2(3), *e. g.* ܫܒ [for ܫܟܒ] (Rev. 4:1), ܫܒ (John 7:8).

9. ܠܐ *it behooves*, ܫܦܝ *it is well*, ܙܕܩ *it is right* are used only in the Part. Act. Pe'al in the sense of a present intransitive, *e. g*, ܠܐ (25:15); ܫܦܝ (Mt. 3:15): ܙܕܩ (Lk. 24:46). Compare § 122.

10. The 3rd fem. Perf. and Imperf. Pe'al of ܚܙܐ is used impersonally; compare § 122, *e. g.* ܚܙܬ ܝܘܢܐ (14:7) *it grieved Jonah*, ܬܚܙܝܢ *ye shall grieve* (John 16:20). The participles are used in a like sense, the active as a present or future, the passive as a present or with ܥ as a past, *e. g.* ܚܙܝܢ (John. 16:22); ܚܙܝ (2S:12); ܥ ܚܙܝ ܠܗ (Mk. 3:5).

11. As in ܚܙܐ, so in ܟܐܒ *to grieve* or *be weary*, the 3rd fem. is everywhere used impersonally in the Pe'al, *e. g.* ܟܐܒܬ (Heb. 3:7); ܕܠܐ ܬܟܐܒܘ (Heb. 12:3); ܠܐ ܟܐܒܐ ܠܝ (Phil. 3:1). Compare § 122.

§ 65. ܐܝܬ and ܠܝܬ.

1.	ܐܝܬ "I am"	ܐܝܬܝ "We are"
	ܐܝܬ "Thou art"	ܐܝܬܟܝ "You are"
	ܐܝܬ "Thou (f.) art"	ܐܝܬܟܝ "You (f.) are"
	ܐܝܬ "He is"	ܐܝܬܝ "They are"
	ܐܝܬ "She is"	ܐܝܬܝ "They (f.) are".

2. ܐܝ (Mt. 3:9); ܐܝܬܝ (2 Pet. 1:3); ܐܝܬ (Mt. 6:30); ܐܝ ܐܝܬ ܠܗ (Mt. 3:4); ܠܝܬ (Mt. 13:13); ܐ ܠܝܬ (Lk. 2:7); ܐܝܟ (Acts 22:3); ܐܝܬܟܝ (Mt. 4:18); ܐܝܬ ܠܐ (Spic. Syr. 9:9).

ܐܝ (Heb. יֵשׁ) is really a noun meaning "existence"; but in usage it has passed over into the class of verbs. It takes pronominal suffixes like a plural noun; but like a verb may be used also with separate pronouns or with nouns. It sometimes stands uninflected with enclitic ܐܢ. With ܠܐ "not", it may be written separately, as in John 12:8; but generally it coalesces with ܠܐ and forms ܠܝܬ. See § 128.

§ 66. The Inflection and Classification of Nouns.

A. INFLECTION.

1. (1) ܢܗܪܐ (1:3) from ܢܗܪ *to shine.*

ܫܘܥܐ (1:2) from ܫܘܥ *to be dark.*

(2) ܐܒܘܬܐ *fatherhood*, from ܐܒ *father.*

2. (1) ܫܡܫܐ (2:15); ܒܗܝܡܐ (1:1).

(2) ܡܩܛܦܐ (1:12); ܛܘܪܐ (2:3).

ܥܢܒܐ (2:3).

3. (1) ܐܦ (1:2); ܬܕܪ (2:18).

ܟܘܟܒ (1:6); ܒܝܫ (3:1).

(2) ܨܝܡܐ (1:10); ܛܘܪܐ (2:3).

4. ܒܝܬ (6:2); ܒܝܫ (1:2).

ܟܘܡܗ (5:11); ܟܠܡܟܘܢ (5:15).

The inflection of nouns includes:—

1. The formation of the noun-stems (1) from the root or (2) from other nouns.

2. The addition of affixes for (1) gender and (2) number.

3. The changes of stem and terminations in the formation of the states (1) conctruct and (2) emphatic.

4. The addition of pronominal suffixes.

B. CLASSIFICATION.

1. (1) ܪܘܓ *evening;* ܥܣܒ *herb;* ܩܘܕܫ *holiness.*

(2) ܕܗܒܐ *gold;* ܒܪܨ *leprous;* ܩܠ *voice.*

(3) ܩܪܒ *war;* ܡܫܝܚܐ *Messiah;* ܥܠܝܡܘܬ *youth.*

(4) ܥܠܡ *world;* ܩܐܡ *standing;* ܫܘܥܐ *doorkeeper.*

(5) ܩܛܠܐ *murderer;* ܐܓܡ *slough;* ܩܛܝܪ *abbreviation.*

2. (1) ܨܦܪ *bird;* ܫܓܪ *bolt.*

(2) ܡܠܚܐ *sailor;* ܓܒܪ *quarrelsome;* ܦܥܠ *labour.*

(3) ܠܫܳܢܳܐ *tongue*; ܐܰܪܥܳܐ *roof*; ܫܪܳܫܳܐ *root*.

(4) ܐܰܬܰܝܳܐ *black*; ܫܐܠܬܳܐ *question*; ܐܺܝܬܘܼܬܳܐ *marriage*.

(5) ܐܺܝܡܳܐ *lost*; ܡܟܺܝܟܳܐ *humble*; ܪܺܚܩ *far*.

(6) ܫܪܺܝܪ *at rest*; ܐܰܬܘܿܢܳܐ *furnace*; ܫܽܒܛܳܐ *sceptre*.

(7) ܚܰܫܘܿܟ *dark*; ܕܰܒܪܳܐ *bee*.

(8) ܡܰܢܗܰܪܬܳܐ *mantelet*; ܒܛܠܳܐ *idle*; ܡܕܒܚܳܐ *altar*.

3. (1) ܡܕܺܝܢܚܳܐ *east*; ܬܘܼܒܬܳܐ *correction*; ܡܫܩܠܳܐ *weight*.

(2) ܣܳܦܪܳܐ *scholar*; ܫܽܘܒܚܳܐ *service*; ܩܪܺܒܳܐ *combat*.

(3) ܢܳܡܽܘܣܳܐ *divine law*; ܨܰܦܪܳܐ *frog*; ܢܨܺܒ *shoot*.

4. (1) ܦܽܘܩܕܳܢܳܐ *commandment*; ܦܬܺܝܬܳܐ *little book*.

(2) ܢܽܘܪܳܢܳܐ *fiery*; ܫܠܰܘܳܐ *quail*; ܫܽܘܠܦܳܢܳܐ *robbery*.

(3) ܫܛܽܘܬܳܐ *folly*; ܢܽܘܢܬܳܐ *little fish*.

Nouns are differentiated by internal or external means. The internal means are 1. vowels, 2. doubling of radicals.

1. Those formed by vowels may be divided into those which had originally.

(1) one short vowel *a*, *i*, or *u*.

(2) two short vowels.

(3) one short and one long vowel.

(4) one long and one short vowel.

(5) two long vowels.

2. Those formed by doubling are such as double the second [(1)—(7)] or third radical (8). These may be subdivided according to their vowels.

3. Nouns formed by external changes may be formed by preformatives, the most usual of which are Mim and Tau or

4. By sufformatives, the most usual of which are Nun, Yudh and Waw.

§ 67. Nouns with one originally short vowel.

1. (1) ܪܰܡܫ (ܪܰܡܫܳܐ) *evening;* ܡܰܠܟ *king;* ܓܰܒ *man;* ܨܠܡ *image* but ܚܩܠ *field;* ܨܦܪ *morning;* ܬܪܥ *door.*

(2) ܥܫܒ *herb;* ܟܣܦ *silver;* ܪܓܠ (ܪܓܠܳܐ) *foot.*

(3) ܩܘܕܫ *holiness;* ܒܪܟ *knee;* ܫܘܚܕ (ܫܘܚܕܳܐ) *bribe.*

2. (1) ܐܪܥ *earth;* ܫܦܝ *ship;* ܣܘܦ (R. ܣܦ) *end;* ܣܓܝ (for ܣܓܝܐ) *many.*

(2) ܝܪܚ *month;* ܒܪ *child;* ܫܢܬ *sleep;* ܗܓܬ *care;* ܝܕܥ *knowledge.*

(3) ܢܦܫ *soul;* ܛܠܦ (R. ܛܦܦ) *drop;* ܢܦܫ (R. ܢܦܫ) *breath.*

(4) ܟܐܒ *grief;* ܒܝܫ (R. באש) *evil.*

(5) ܣܘܦ *end;* ܝܘܡ *day;* ܪܘܚ *spirit;* ܢܘܪ *fire.*

ܥܝܢ *eye;* ܕܝܢ *judgment;* ܒܝܬ *house.*

(6) ܐܦ (R. ܐܦܦ) *face;* ܓܢܒ (ܓܢܝܒ) *side.*

(7) ܥܡ *people;* ܐܡ *mother;* ܛܠ *dew;* ܚܝܠ *strength.*

(8) ܢܝܚ *rest;* ܡܪܐ *appearence;* ܫܘܫ *joy;* ܟܣܝ *covering;* ܕܡܘ *likeness.*

3. ܡܠܟܬܐ *queen;* ܢܨܒܬ *plant;* ܥܓܠ *calf;* ܐܝܕ *tail.*

ܢܫܩ *kiss;* ܡܫܩܠ *measure.*

1. The vowel ˆ occurs in the absolute and construct singular of most words of this class which had originally ˘, except in those whose third radical is a guttural or Rish. These nouns correspond to the *Segholates* in Hebrew and like them are divided into three classes:—the *a* class, the *i* class and the *u* class.

2. When the root contains one or more weak radicals, certain changes occur:—

(1) When the first radical is an Olaph it takes a helping vowel, except in ܐܝܬ when it is dropped. When the third radical is an Olaph it throws back its vowel upon the preceding radical and quiesces.

(2) When the first radical is a Yudh, it quiesces in ¨, or is dropped. Waw occurs as the first radical only in ܝܘܥܙܐ *consultation.*

(3) Nouns from Pê Nun roots are usually regular. A few, however, drop the Nun.

(4) Nouns from Ê Olaph roots throw back the vowel and quiesce. The Olaph may even be changed to Yudh as in ܒܝܫ.

(5) Nouns from Ê Waw and Ê Yudh roots have the following changes:—*wu* and *uw* become *û*; *iw*, *iy*, *yi* and *wi* become *î*; *aw* remains unchanged (except in ܒܰܘܳܐ *cow*), but *wa* becomes ܳ in ܡܳܐ and ܫܳܐ (and in Nestorian in ܥܳܐ *understanding*, ܨܳܒ *color*, which, however, in Jacobite are ܥܶܐ and ܨܶܒ); *ay* remains unchanged, (except perhaps in ܒܺܝܥܳܐ *egg*), but *ya* becomes ܶ in ܒܶܝܬ *house*, (ܥܶܝܢ *eye*), or ̈ as in ܥ̈ܝܢ *eye*.

(6) Nun, when the middle radical, is sometimes assimilated.

(7) In Ê doubled roots, the 2nd and 3rd radicals are contracted into one and the vowel of the second radical is thrown back upon the first.

(8) ܢܳܚ *rest* is the only word from a Lomadh Olaph root which preserves the absolute or construct state; the emphatic state is regular.

ܫܽܡ *appearance*, ܚܶܕ *joy* and ܢܽܘܚ *rest* are the only masculine nouns of this class that have Waw as the third radical.

The third radical has disappeared in ܬܰܐ *breast* and in ܦܰܐ *fruit*.

3. Feminine nouns are formed by affixing the feminine ending to the primary forms, the vowel either remaining with the second or being thrown back upon the first radical.

§ 68. Nouns with two short formative vowels.

1. ܕܗܒ (זָהָב) *gold*; ܟܠܒ (כֶּלֶב).

   ܟܢܦ (כָּנָף) *wing*.

2. ܙܩ (זָקֵן) *old*; ܙܒܢ *time*.

   ܓܡܠ (גָּמָל) *camel*.

3. ܓܒ (גֶּבֶב) *leprous*.

   ܚܕܫ (חָדָשׁ) *new*; ܫܦܠ (שָׁפֵל) *low*; ܥܩܪ (עָקָר) *sterile*.

4. ܢܫܡܬܐ (נְשָׁמָה) *breath*; ܫܦܠܬܐ (שְׁפָלָה) *low*; ܚܪܒܬܐ (חָרְבָּה) *waste*.

   ܪܥܒܢ (רָעֵב) *hungry*; ܚܒܪܬܐ (חֶבְרָה) *companion*.

   ܢܗܡܬܐ (נְהָמָה) *roar*; ܓܢܨܬܐ (גְּנָזִים) *gropes*.

5. ܩܠܐ (ק ל)=kăwălâ, *voice*.

ܫܒ݂ܝ݂=să'ăbh, *elder.*

ܫܒ݂ܝ݂ܬ݂ܐ=să'ăbhᵉthâ, *old woman.*

ܟ݂ܣ݂ܝ݂ܐ=(ܟ݂ܣ݂ܝ݂ܐ) *need.*

ܛ݂ܡ݂ܐ=(ܛ݂ܡ݂ܐ) *unclean.*

ܙ݂ܟ݂ܝ݂ *clean;* ܩ݂ܫ݂ *hard.*

ܙ݂ܟ݂ܝ݂ *clean;* ܩ݂ܫ݂ܝ݂ *hard.*

ܒ݂ܥ݂ܘ݂ܬ݂ܐ=ba'ăwăthâ (*awa* contracted) *request.*

ܪ݂ܚ݂ܫ݂ *smell.*

ܥ݂ܦ݂ܪ݂ (for ܥ݂ܦ݂ܪ݂) *dirt.*

ܦ݂ܪ݂ܝ݂ *produce.*

Almost all traces of these nouns have disappeared, having for the most part come to coïncide with the last class. We can still distinguish them (1) in some words which have an aspirate as third radical, and (2) in those which, not being Ê or Lomadh guttural, have in the absolute and construct singular ᵓ under the second radical.

3. Adjectives with but one vowel remaining in the absolute may also be safely put in this class.

4. Feminines of this class are often of the same form as those of the first class.

5. Examples of nouns of this class from roots with one or more weak radical may be seen under number 5 above. It will be noted, (1) that awa or a'a becomes ô; (2) that ᵓ remains with forms of this class when third radical is guttural Olaph (compare § 57); (3) that îy final becomes ܝ, but when not final ܝ; (4) that nouns from Ê doubled roots are regular.

§ 69. Nouns with one short and one long formative vowel.

1. ܟ݂ܬ݂ܒ݂ (כְּתָב) *writing;* ܩ݂ܪ݂ܒ݂ (קְרָב) *war;* ܦ݂ܥ݂ܠ (פְּעָל) *work.*

2. ܥ݂ܡ݂ܪ (חֲמוֹר) *ass;* ܓ݂ܒ݂ܪ (גְּבִיר) *man;* ܐ݂ܠ݂ܗ (אֱלָהּ) *god.*

3. ܫ݂ܠ݂ܡ (שְׁלוֹם) *peace;* ܬ݂ܠ݂ܬ (שְׁלוֹשׁ) *three.*

4. ܩ݂ܛ݂ܝ݂ܠ (קָטִיל) *killed;* ܐ݂ܡ݂ܝ݂ *said;* ܥ݂ܨ݂ܝ݂ *sad, ascetic.*

ܝ݂ܠ݂ܝ݂ *born;* ܓ݂ܙ݂ܝ݂ *shorn;* ܫ݂ܝ݂ܬ *set;* ܩ݂ܝ݂ܡ *placed.*

ܣܝܢܐ *hated;* ܐܣܝܪ (אָסִיר) *prisoner;* ܝܡܝܢ (יָמִין) *right hand.*

ܡܫܝܚܐ (מָשִׁיחַ) *Messiah;* ܢܒܝܐ (נָבִיא) *prophet;* ܟܠܝܠ *crown.*

ܣܦܝܢܬܐ (סְפִינָה) *ship;* ܚܙܝܪ (חֲזִיר) *swine;* ܒܥܝܪ (בְּעִיר) *beast.*

5. ܫܢܝܬܐ (שְׂנִיאָה) *hated;* ܫܡܥܬܐ (שְׁמִיעָה) *heard i. e. report.*

ܓܢܒܐ (גָּנוּב) *stolen i. e. theft;* ܒܬܘܠܬܐ (בְּתוּלָה) *virgin.*

ܠܒܘܫ (לְבוּשׁ) *clothing;* ܩܒܘܪܬܐ (קְבוּרָה) *sepulchre.*

9. ܥܠܝܡ (עֻלַּיִם) *youth;* ܓܕܝܐ (גְּדִי) *fawn;* ܚܙܝܪ *pig.*

The short vowel, except when preceded by Olaph, is dropped and the consonant is pronounced with a half-vowel, which may originally have been *a*, *i*, or *u*. Nouns of the form ḳuṭail are diminutives; those of the form ḳaṭîl are usually passive participles Pe'al; a few of the form ḳaṭûl (קָטוּל) have the meaning of a passive participle.

§ 70. Nouns with one long and one short formative vowel.

1. ܥܠܡ (עוֹלָם) *world;* ܚܬܡ (חוֹתָם) *signet.*

2. ܩܛܠ (קוֹטֵל) *killing;* ܛܦܪ *bird;* ܫܒܪ (שֹׁבֵר) *breaking.*

ܩܐܡ *standing;* ܣܢܐ (=ܣܛܢܐ) *hater;* ܓܠܐ (גָּלֶה) *revealing.*

ܪܥܝ (רָעֵד) *trembling.*

3. ܫܘܥܪ (שׁוֹעֵר) *doorkeeper;* ܓܓܠܬܐ (עֲגָלָה) *waggon.*

ܙܢܝܬܐ (זוֹנָה) *harlot;* ܩܘܪܝܐ (קוֹרָה) *beam;* ܟܗܢ (כֹּהֵן) *preast.*

1. There are but two nouns with *a* certainly after the second radical.

2. Nouns of the form ḳâṭil are used as the active participles of verbs, and to denote the agent; and, in a few sporadic cases, in other senses.

§ 71. Nouns with two long vowels.

1. ḳâṭûl ܩܛܘܠ *murderer;* ܥܫܘܩ *oppressor;* ܐܟܘܠ *eater;* ܬܘܟ *jackal;* ܬܘܠ *table.*

2. ḳâṭîl ܢܝܪ *weaver's beam;* ܓܝܚ *gush of rain;* ܥܩܝ *club;* ܐܓܡ *slough;* ܩܝܛ *abbreviation.*

1. From every active participle, Nomina Agentis can be formed after the form ḳâṭûl (Compare in Arabic جَاسُوس *spy*). Certain other nouns also take this form.

2. There are a few nouns of the form ḳâṭîl.

§ 72. Nouns with the second radical doubled.

1. ܨܦܪ̈ *bird*; ܩܠܡ̈ *halm*; ܫܘܓ̈ܪ *bolt*; ܣܝܕ̈ܪ *ladder*.

ܕܝܪ̈ *threshing-floor*; ܫܘܡ̈ *shield*; ܩܘܦ̈ *hedgehog*.

2. (1) ă—â ḳăṭṭâl ܡܠܚ̈ܐ (מַלָּח) *sailor*; ܓܢ̈ܒ (גַּנָּב) *thief*.

ܫܚ̈ܪ *magician*; ܨܠ̈ *praying*; ܫܚ̈ *pernicious*; ܕ̈ܝ (דַּיָּן) *judge*;

ܐ̈ܓܪ (=אִכָּר) *farmer*.

(2) ĭ—â ḳĭṭṭûl ܫܘ̈ܠ *veil*; ܣ̈ܠ *roof*.

(3) ŭ—â ḳŭṭṭâl ܫ̈ܐܠ *question*; ܐ̈ܥܒ *artist*; ܫ̈ܥܠ *perception*; ܐ̈ܥܟ

black; ܨ̈ܗܒ *yellow*.

(4) ă—î ḳăṭṭîl ܝ̈ܬܒ *sitting*; ܐ̈ܒܕ *lost*.

ܪ̈ܟܝ *soft*; ܣ̈ܓܝ *many*.

(5) ă—û ḳăṭṭûl ܣ̈ܡܟ *reclining restfully*.

ܫ̈ܘܛ *staff*; ܬ̈ܢܘ *stove*.

(6) ĭ—û ḳĭṭṭûl ܙ̈ܥܘ *wasp*.

ܫ̈ܘܥ *darkness*.

After the norm of 2 (3), a *nomen actionis* can be formed from the intensive species of any verb. Of the form (4) are many verbal adjectives, especially such as serve for participles of intransitive verbs.

§ 73. Nouns with one or more radicals reduplicated.

1. NOUNS WITH THE THIRD RADICAL REDUPLICATED.

These are few in number. They are such as

ܩ̈ܪܒ *idol altar*; ܚ̈ܛ *millet*; ܫ̈ܘܫ *splendor*; ܦ̈ܬ *crumb*.

ܙ̈ܗܪ *appearence*; ܙ̈ܘܪ *bandrol*; ܡ̈ܦܬ *mantelet*.

ܒ̈ܛܠ *idle*; ܥ̈ܪܨ *ferocious*.

2. NOUNS WITH TWO RADICALS REDUPLICATED.

ܡܓܪܪܬܐ *threshing instrument;* ܟܡܟܡܐ *bug;* ܡܪܥܥܐ *milleped.*

ܙܘܙܥܐ *storm;* ܓܘܓܝܬܐ *locust;* ܓܪܓܪܬܐ (=gargarto) *throat.*

ܟܘܟܒ (=kabkab) *star;* ܪܒܝܒܝ (=rabrᵉbhin) *many.*

ܫܠܡܫܠܡ *perfect;* ܣܟܣܘܟܐ ivy; ܫܘܫܝܦܐ *spark.*

§ 74. Nouns formed by Prefixes.

1. ܐܘܓܒܐ (נבב) *flute;* ܐܣܦܪܐ *manuscript;* ܐܣܛܘܡܐ *smoke;* ܐܓܪܘܢܐ *frog.*

2. (1) ă—ă ܡܫܟܢܐ (=מִשְׁכָּן) *tabernacle;* ܡܪܚܡ *womb.*

ܡܨܥ (=ܡܨܥ) *acceptance;* ܡܪܟܒܬܐ (מֶרְכָּבָה) *chariot.*

ܡܝܕܥ (from ܝܕܥ) *knowledge;* ܡܬܬܐ (from ܢܬܬ) *gift.*

ܡܫܬܐ (=מִשְׁתֶּה) *drink;* ܡܫܩܠ (from ܫܩܠ) *balance.*

ܡܥܪܟܐ (=ܥܪܟܐ) *entrance;* ܡܓܢ (from ܓܢ abs. ܓܢܐ) *shield.*

ܡܩܡ (=ܩܡܐ) *standing place.*

(2) ă—ĭ ܡܛܐܬܐ *broom;* ܡܢܒܥ (=מַעְיָן) *spring.*

ܡܨܝܕܬܐ (מְצוּדָה) *net.*

(3) ă—ŭ ܡܙܘܢܐ *food;* ܡܟܣܕ *acquaintance.*

(4) ă—â ܡܫܩܠ (=מִשְׁקוֹל) *weight;* ܡܢܫܪ (משור) *saw;* ܡܝܠܕ *birth.*

(5) ă—û ܡܒܘܥ (=מַבּוּעַ) *spring;* ܡܦܚ (=מָפֻחַ) *bellows.*

ܡܟܫܘܠ (מִכְשׁוֹל) *stumbling block.*

(6) ĭ—ă ܡܟܢܣܬܐ *web.*

(7) ĭ—â ܡܢܛܪܐ *pawn;* ܡܫܟܢ *dwelling.*

(8) ŭ—ă ܡܓܕܠܐ *spindle* (=مُغْزَل).

(9) â—ŭ ܡܙܘܢ *food;* ܡܕܝܢ *city.*

3. (1) ă—â ܥܒܕ *settler* (R. ܥܒܕ *to dwell*).

(2) ă—î ܡܠܦܢ (תַּלְמִיד) *scholar;* ܡܣܥܪ *help.*

(3) ă—û ܐܶܬܟ̰ܳܐ *exchange;* ܐܶܬ̰ܳܐ *flattery.*

(4) ă—ă ܐܶܬ̰ܰܬ̰ܳܐ *supplication;* ܐܶܠ̰ܒ̰ܫܳܐ *clothing.*

(5) ă—ĭ ܐܶܬ̰ܰܟ̰ܬ̰ܳܐ *shame;* ܐܶܬ̰ܬ̰ܺܝܳܐ *addition.*

(6) ă—û ܐܶܬ̰ܰܓ̰ܪ̈ܳܐ *skeleton;* ܐܶܬ̰ܪ̈ܽܘܳܐ *reconciliation.*

(7) ĭ—ŭ ܐܶܬ̰ܬ̰ܫܽܒ̰ܚܳܐ *praise;* ܐܶܬ̰ܬ̰ܰܕ̰ܪ̈ܳܐ *wonder.*

(8) ĭ—ă ܐܶܬ̰ܰܡ̰ܬ̰ܳܐ *camp.*

The participles of all the derived species and the infinitives of all the species are formed by prefixing ܡ. Nouns with the prefix ܐ are mostly abstracts and are formed generally from the intensive species or from the Aph'el.

§ 75. Nouns formed by means of affixes.

The most common of these affixes are ـܳ, ـܽ, ـܶ, ـܺ, ـܰ, ـܽ, ـܳ, ـܳ, ـܶ and ـܳ.

1. (1) ـܳ ـ ـܽ ـ ـܳ ـ ـܳ ـ ـܳ

7. ܐܸܬܪܵܐ *binding;* ܐܸܬܰܪ̈ܥܵܐ *overturn;* ܐܸܬܰܚ̈ܨܵܐ *robbery.*

ܐܸܬܪܵܐ *bee;* ܐܸܬܰܠ̈ܥܵܐ *swallow;* ܐܸܫܬܵܐ *beginning.*

8. ܐܸܡܠܟ̈ܘܼܬܵܐ (בְּכוּרָה) *kingdom;* ܐܸܛ̈ܝܼܒܘܼܬܵܐ *goodness;* ܐܸܒ̈ܘܼܬܵܐ *fatherhood;* ܐܸܕ̈ܟܝܼܘܼܬܵܐ *purity* (Bib. Aram. זְכוּ); ܐܸܣ̈ܪܘܼܬܵܐ *meal* (=sârᵉwuthâ); ܐܸܫ̈ܐܠܬܵܐ *request* (Bib. Aram. בְּעוּ); ܐܸܕ̈ܡܘܼܬܵܐ (דְּמוּת) *likeness.*

1. Nouns with the affix ـܳܝ may be formed from all participles of the derived species and from *nomina agentis*, 1(1). Added to many nouns it forms adjectives, 1(2). It forms, also, many abstract nouns and names of things, 1(3).

2. Nouns with the ending ـܳܐ, ـܶܐ, ـܵܐ or ـܰܐ are generally diminutives see 2., 3. and 4.

3. Nouns with the ending ـܳܝ generally form relative adjectives.

4. Nouns with the ending ـܳܬ are abstract and can be formed from any noun.

§ 76. Gender, Number and State.

	Sing.		Plur.	
	masc.	fem.	masc.	fem.
Abs.	ܣܶܦܪ	ܣܶܦܪܵ	ܣܶܦܪ̈ܶܐ	ܣܶܦܪ̈ܶܝ
Cons.	ܣܶܦܪ	ܣܶܦܪܰܬ	ܣܶܦܪ̈ܶܝ	ܣܶܦܪ̈ܶܐ
Emph.	ܣܶܦܪܵܐ	ܣܶܦܪܬܵܐ	ܣܶܦܪ̈ܶܐ	ܣܶܦܪ̈ܶܝܬܵܐ

1. *a.* ܫܰܥܡ̈ܐ (1:4); ܫܰܥܡ̈ܐ (Mt. 21:5); ܐܸܬܢ (Mt. 19:3); ܐܸܬ̈ܢܐ (1 Cor. 9:21.)

b. ܡܠܟ̈ܝ (Heb. 7:1); ܡܠܟ̈ (Rom. 11:34); ܡ̈ܐ (Mt. 10:3).

c. ܐܸܫ̈ܬܐ (1:3); ܐܸܫ̈ܬܵܐ (1:2); ܐܸܫ̈ܬ̈ܐ (1:1).

2. *a.* ܐܸܣ̈ܐ (15:3); ܐܸܠ̈ܐ (11:4); ܡ̈ܙܰܓܐ (1:2); ܡ̈ܢܐ *part;* ܡ̈ܟܟܐ (Mt. 12:25); ܡ̈ܣܬܪܐ *covering;* ܡ̈ܠܐ (Ined. Syr. 18:1); ܡ̈ܡܠܐ (John 1:1).

b. ܡ̈ܟܝܟ̈ܐ (1:6); ܡ̈ܐܟ̈ܐ *usury;* ܐܸܙ̈ܕܟ̈ܐ *victory.*

ܥ̈ܕܐ (2:18); ܡ̈ܟ̈ܝܟ̈ܐ (5:12); ܡ̈ܙ̈ܕܟ̈ܐ (13:4); ܡ̈ܟ̈ܐ (12:14); ܡ̈ܙ̈ܐ (26:2).

c. ܡܢܚܕܘܢܝ (Mt. 20:22); ܒܚܕ (Mk. 16:12); ܡܨܥܬ (1:10); ܥܙܝܙ (2:9).

3. *a.* ܟܬܝܒ (5:7); ܡܥܝܒ (Mt. 26:2); ܪܕܦ (Mt. 5:11).

b. ܐܬ (1:3); ܕܒܪ (2:18); ܐܡܪ (5:10).

c. ܐܚܐ (1:13); ܐܡܬܐ (3:15).

4. *a.* ܫܥ (Heb. 6:18); ܟܬ (Eph. 6:18); ܡܪܝ (Tit. 3:8); ܨܒ (Mt. 12:15).

b. ܐܒ (Lk. 23:26); ܪܥܘ (John. 21:17); ܫܥܐ (Mt. 15:8); ܚܡ (1 Thess. 3:7).

c. ܐܒܐ (2:3); ܡܢܐ (2:3); ܒܪܫܝܬ (7:2).

5. ܫܢܐ (13:8); ܫܒܥ (5:7); ܫܢ (1:9); ܫܬܐ (Mk. 6:27).

The Syriac noun has two genders,—masculine and feminine; two numbers,—singular and plural; and three states,—the absolute, the construct and the emphatic or definite.

Remark 1.—The emphatic or definite state is everywhere denoted by the ending ܐ.

Remark 2.—For the changes of nouns in construction with pronominal suffixes, see the declension § 79 sq.

1. The absolute and construct singular masculine have no particular indication; the emphatic is formed by appending ܐ to the root. For the changes thus occasioned in the root, see the declensions § 79 sq.

2. The sign of the feminine gender is an appended Taw. This feminine ending has a twofold treatment.

(1) It is dropped in the fem. sing. and the vowel ܰ heightened to ܳ, except in a few nouns like ܒܪܬ *part* and ܫܪܝܬ *beginning*.

(2) In the construct it is retained; as also, before pronominal suffixes and the sign of the emphatic state.

3. The ending of the absolute plural masculine is ܝܢ; of the construct ܝ; of the emphatic ܝܐ (from ܝܬ).

4. The ending of the absolute plural feminine is ܬ; of the construct ܬ; of the emphatic ܬܐ.

5. Remains of a dual appear in the words for *two* and *two hundred*. In construction they take the same form as the plural.

§ 77. Nouns with Suffixes.

	Masc. sing.	Masc. plur.	Fem. sing.	Fem. plur.
Abs.	ܣܦܪ	ܣܦܪܐ	ܣܦܪܬܐ	ܣܦܪܬܐ
Const.	ܣܦܪ	ܣܦܪܝ	ܣܦܪܬ	ܣܦܪܬ
Emph.	ܣܦܪܐ	ܣܦܪܝܐ	ܣܦܪܬܐ	ܣܦܪܬܬܐ
Sing. 1. c.	ܣܦܪܝ	ܣܦܪܝ	ܣܦܪܬܝ	ܣܦܪܬܝ
2. m.	ܣܦܪܟ	ܣܦܪܝܟ	ܣܦܪܬܟ	ܣܦܪܬܟ
2. f.	ܣܦܪܟܝ	ܣܦܪܝܟ	ܣܦܪܬܟܝ	ܣܦܪܬܟܝ
3. m.	ܣܦܪܗ	ܣܦܪܝܗ	ܣܦܪܬܗ	ܣܦܪܬܗ
3. f.	ܣܦܪܗ	ܣܦܪܝܗ	ܣܦܪܬܗ	ܣܦܪܬܗ
Plur. 1. c.	ܣܦܪܢ	ܣܦܪܝܢ	ܣܦܪܬܢ	ܣܦܪܬܢ
2. m.	ܣܦܪܟܘ	ܣܦܪܝܟܘ	ܣܦܪܬܟܘ	ܣܦܪܬܟܘ
2. f.	ܣܦܪܟܝ	ܣܦܪܝܟܝ	ܣܦܪܬܟܝ	ܣܦܪܬܟܝ
3. m.	ܣܦܪܗܘ	ܣܦܪܝܗܘ	ܣܦܪܬܗܘ	ܣܦܪܬܗܘ
3. f.	ܣܦܪܗܝ	ܣܦܪܝܗܝ	ܣܦܪܬܗܝ	ܣܦܪܬܗܝ

1. ܟܬܒܬ (1:13); ܟܬܒܬ (2:16); ܟܬܒ (2:18); ܥܒܕ (6:11); ܫܡܥ (3:16); ܫܡ (12:15); ܫܡܥ (12:16); ܫܡܥ (24:1); ܥܒܕ (5:5).

2. ܒܪ (12:14); ܐܝܬ (1:13); ܐܒ (25:12); ܐܡܬ (13:2); ܒܪܫܡܐ (13:5).

3. ܒܫܘܬ (2:17); ܡܠܟ (5:15); ܡܠܟ (6:12); ܫܠܚ (6:14); ܒܪܟ (23:7); ܫܡܐ (13:3).

4. ܐܬܬܝܗ (14:5); ܐܬܬܘ (Heb. 3:10); ܐܬܝܗ (Acts 13:10); ܐܬܬܝ (Jam. 5:4).

5. ܐܬܪ (28:17); ܐܬܟܝ (28:14); ܒܥܡ (13:4); ܕܡ (13:9); ܐܫܪ (14:14).

6. ܫܡܗ (13:15); ܫܡܘ (Acts 2:30); ܫܡ (Acts 7:49); ܫܡ (Acts 2:27); ܒܪ (Lk. 7:7).

For a tabular view of the pronominal suffixes with nouns, see § 36. The form of the noun before suffixes is in general the same as the form of the noun before the emphatic ending ܐ. It is to be noted, however, that

1. The masculine plural has the suffixes appended directly to the diphtong ܝ, causing ܝ instead of *ayi* with the 1st sing. suffix; ܘ instead of *ayhu* with the 3rd masc. sing.; and ܐ instead of *ayah* with the 3rd fem. sing.

2. The feminine singular inserts a helping vowel before the grave suffixes ܟ, ܟܘ, ܟܝ, ܟܢ and before the ܢ of the 1st sing.

3. The dual takes the plural form before suffixes, (see 5 above and § 76.5).

4. Some prepositions take the plural form before suffixes.

5. Nouns which end in ܐ in the emphatic sing. retain this ܢ before the suffixes of the 2nd and 3rd sing. and of the 1st plur. ܟܘܫܬܐ *throne*, ܡܚܢܐ *camp*, and ܡܫܩܝܬܐ *drink* have forms like ܟܘܫܬ with the 1st sing. suffix; other nouns have ܒ like ܒܪ *my boy*. (Nestorian ܒܪ). Before the grave suffixes, *i. e.* those of the 2nd and 3rd plural, the Jacobites have with ܟܘܫܬܐ &c the form ܟܘܫܬ (the Nestorians ܟܘܫܬ); with other nouns, both dialects have ܟ.

6. Short adjectives and participles, like ܩܕܝܫ, can either retain or drop the Yudh before suffixes, *e. g.* ܩܕܝܫܘ or ܩܕܫܘ *his saints*; but substantives have always the shorter form, *e. g.* ܡܥܝܢܘ *his bowels*.

7. Collectives, which have no plural, take the suffixes of the sing. nouns and are marked with Rebbuy; but ܐܢܫܐ, abs. ܐܢܫ, takes the plural form, and ܡܕܝܢܐ *cities* has either the sing. or the plur. form *e. g.* ܡܕܝܢ or ܡܕܝܢ.

§ 78. Declension of Nouns.

For purposes of inflection masculine nouns may be divided into three classes or declensions; feminine nouns, into four, as follows:

I. Masculine Nouns.

1. Those which have but one vowel in the absolute singular and that movable. This includes most nouns which had originally one or two short vowels.

2. Those which have one or more vowels all immovable.

3. Those which have at least two vowels,—the vowel of the ultimate being movable and that of the penult immovable.

II. Feminine Nouns.

1. Those in which the vowel before the ending is movable.

2. Those in which the vowel of the penult is immovable, but which have a vowel inserted before the emphatic singular ending and before the construct singular with suffixes.

3. Those in which all the vowels of the first form, *i. e.*, of the absolute singular, are immovable and which do not insert a helping vowel.

4. Those whose first form ends in ـَه or ـَ or which insert a Yudh in the plural.

§ 79. First Declension of Masculines.

A.

	malk (*king*).	zedḳ (*righteousness*).	ḳudsh (*holiness*).	karakh (*city*).
Abs. sing.	ܡܠܟ	ܙܕܩ	ܩܘܕܫ	ܟܪܟ
Cons. sing.	ܡܠܟ	ܙܕܩ	ܩܘܕܫ	ܟܪܟ
Emph. sing.	ܡܠܟܐ	ܙܕܩܐ	ܩܘܕܫܐ	ܟܪܟܐ
Const. sing. with ـܗ "*his*".	ܡܠܟܗ	ܙܕܩܗ	ܩܘܕܫܗ	ܟܪܟܗ
Abs. plur.	ܡܠܟܐ	ܙܕܩܐ	ܩܘܕܫܐ	ܟܪܟܐ
Const. plur.	ܡܠܟܝ	ܙܕܩܝ	ܩܘܕܫܝ	ܟܪܟܝ
Emph. plur.	ܡܠܟܝܐ	ܙܕܩܝܐ	ܩܘܕܫܝܐ	ܟܪܟܝܐ
Const. plur. with "*his*".	ܡܠܟܝܗ	ܙܕܩܝܗ	ܩܘܕܫܝܗ	ܟܪܟܝܗ

It will be seen that this declension includes nouns which had originally one or two short vowels.

Remark 1.—Forms Pê Olaph like ܐܓܪ *hire* and ܟܐܦ *ship*, come under this class.—The first vowel being merely a helping vowel § 33(1).

Remark 2.—Forms Pê Yudh like ܝܪܚ *month* are also in the class, the ̈ being a helping vowel § 33(1).

Remark 3.—Forms like ܒܝܫ and ܨܒܝ which had originally two short vowels, have come in inflection to coincide with Segholates in almost all respects. It will be noted that they preserve the half-vowel before the aspirate *e. g.* dăh^{e}bhâ not dăh-bâ.—Comp. ܫܒܚܐ.

B.

	yawm (*day*).	ʿayn (*eye*).	ṭaby (*gazelle*).	kanay (*cane*).	kashiy (*hard*).
Abs. sing.	ܝܘܡ	ܥܝܢ			ܩܫܐ
Cons. sing.	ܝܘܡ	ܥܝܢ			
Emph. sing.	ܝܘܡܐ	ܥܝܢܐ	ܛܒܝܐ	ܩܢܝܐ	ܩܫܝܐ
Abs. plur.	ܝܡܐ	ܥܝܢܐ	ܛܒܝ	ܩܢܐ	ܩܫܐ
Cons. plur.	ܝܡ̈	ܥܝܢ̈	ܛܒܝ	ܩܢ̈	ܩܫ̈
Emph. plur.	ܝܡ̈ܐ	ܥܝܢ̈ܐ	ܛܒ̈ܝܐ	ܩܢ̈ܝܐ	ܩܫ̈ܝܐ

1. Ê Waw and Ê Yudh segholates of the *a* class contract *aw* into û (Nestorian ô) and *ay* into î (Nestorian ê) in the absolute and construct singular.

2. Lomadh Olaph segholates with the exception of ܫܠܐ are found in the singular only in the emphatic state. In the plural the form ܛܒܝ̈ܐ becomes ܛܒ̈ܝ but instead of ܛܒ̈ܝܬܐ we find ܛܒ̈ܝܬ as if from nouns which have two short vowels. The same is true of most nouns of this kind; we find, however, ܙ̈ܝ̈ܢܬܐ *rents* and ܟ̈ܝ̈ܪܬܐ *colds*.

3. Lomadh Olaph nouns which have originally two short vowels, have in the plural the same forms as nouns which had one short vowel, *e. g.* ܩܢܐ *cane*, in table above.

4. But adjectives from Lomadh Olaph roots differ from the nouns in having forms like ܨܡܝ, instead of ܨܡܝ in the plural absolute (compare עֲנִיִּים) and like ܨܡܝ in the plural construct.

Remark 1.—Segholates of the *i* and *u* classes from Ê Waw and Ê Yudh verbs come under declension two *e. g.* ܒܝ and ܒܝ.

Remark 2.—Segholates from Ê Olaph, Ê Nun, and ÊÊ verbs come under the third declension, *e. g.* ܪܫ *head* (R. ראשׁ); ܛܒ *well*; ܥܝ *oppression* (R. עני); ܥܡ *people* (R. עמם).

Remark 3.—Nouns like ܩܠ *voice* (from kăwălô) and ܫܝ *old* (from ܫܝܐ) which had originally two short vowels come under the third declension.

Remark 4.—With consonantal Olaph as the third Radical, we have ܛܡܐ, ܛܡܐ *unclean*. The vowel of the Olaph being thrown back and the Olaph quiescing. See § 24(1).

§ 80. Second Declension of Masculines.

	rabb (*many*).	kawal (*voice*).	gannobh (*thief*).	kărâbh (*war*).	dîn (*judgment*).	malkây (*royal*).
Abs. sing.	ܪܒ	ܩܠ	ܓܢܒ	ܩܪܒ	ܕܝܢ	ܡܠܟܐ
Cons. sing.	ܪܒ	ܩܠ	ܓܢܒ	ܩܪܒ	ܕܝܢ	ܡܠܟܐ
Emph. sing.	ܪܒܐ	ܩܠܐ	ܓܢܒܐ	ܩܪܒܐ	ܕܝܢܐ	ܡܠܟܝܬܐ
Abs. plur.	ܪܒܐ	ܩܠܝܢ	ܓܢܒܐ	ܩܪܒܐ	ܕܝܢܐ	ܡܠܟܝܬܐ
Cons. plur.	ܪܒ	ܩܠ	ܓܢܒ	ܩܪܒ	ܕܝܢ	ܡܠܟܝܬ
Emph. plur.	ܪܒܐ	ܩܠܐ	ܓܢܒܐ	ܩܪܒܐ	ܕܝܢܐ	ܡܠܟܝܬܐ

Remark 1.—ܥܡܐ *people* and ܝܡܐ *sea* are inflected like ܐܒ, except that in the plural we have the forms ܥܡܡܐ, ܝܡܡܐ, ܥܡܡܝܢ, ܥܡܡܐ. Compare הָרְרֵי from הָר.

Remark 2.—The *i* and *u* class segholates from Ê Waw and Ê Yudh verbs come under this declension; as also, ÊÊ and Ê Nun segholates, *e. g.* ܪܘܚ *spirit*, ܪܝܚ *smell*, ܐܦܐ (R. אנף) *face*, ܠܒܐ (R. לבב) *heart*.

Remark 3.—Nouns from Ê Waw and Ê Olaph roots which had originally two short ă vowels belong to this declension, *e. g.* ܩܠ *voice* from kăwălâ, ܛܒ *good* from tawabhâ, ܫܒ *old* from sa'abhâ.

Remark 4.—Here are to be found all nouns which had originally a short vowel in the penult, and a long one in the ultimate, *e. g.* ܩܪܒ *war*; ܣܡ *put*; ܓܙܝ *shorn*; ܥܠܡܐ *youth*; ܚܒܝܒܐ *beloved*.

Remark 5.—Here are to be classed all nouns which have a naturally long vowel or a closed syllable in the penult and a naturally long vowel in the ultimate, *e. g.* ܩܛܠܐ *murderer*; ܐܓܡܐ *swamp*; ܡܠܚ *sailor*; ܐܟ *victorious*; ܠܫܢ *tongue*; ܫܐܠܬܐ *question*; ܩܪܒ *near*; ܝܠܕ *child*; ܚܡܥ *sour*; ܚܫܟ *darkness*; ܡܫܩܠܐ *weight*; ܡܥܝܢܐ *fountain*; ܥܠܝܬܐ, *roof-story, building*; ܡܣܟܝܢ *poor*; ܩܪܬܐ *city*; ܥܙܪܐ *help*; ܫܘܚܠܦܐ *flattery*; ܝܬܒܐ *settler*; ܨܦܪܕܥܐ *frog*; ܡܕܒܪܐ *pest* (and all nouns ending in ـܐ etc.)

§ 81. Third Declension of Masculines.

	sâhidh (*witness*)	'emmar (*lamb*).	madbaḥ (*altar*).	shâthăy (*drinking*).	mashtăy (*banquet*).	maḥzăy (*vision*).
Abs. sing.	ܣܗܕܐ	ܥܡܪܐ	ܡܕܒܚܐ	ܫܬܝܐ	ܡܫܬܝܐ	ܡܚܙܝܐ
Cons. Sing.	ܣܗܕ	ܥܡܪ	ܡܕܒܚ	ܫܬܝ	ܡܫܬܝ	ܡܚܙܝ
Emph. Sing.	ܣܗܕܐ	ܥܡܪܐ	ܡܕܒܚܐ	ܫܬܝܐ	ܡܫܬܝܐ	ܡܚܙܝܐ
Abs. plur.	ܣܗܕܐ	ܥܡܪܐ	ܡܕܒܚܐ	ܫܬܝܐ	ܡܫܬܝܐ	ܡܚܙܝܐ
Cons. plur.	ܣܗܕ	ܥܡܪ	ܡܕܒܚ	ܫܬܝ	ܡܫܬܝ	ܡܚܙܝ
Emph. plur.	ܣܗܕܐ	ܥܡܪܐ	ܡܕܒܚܐ	ܫܬܝܐ	ܡܫܬܝܐ	ܡܚܙܝܐ

Here belong nouns of the forms ـعْـلـ, ـعْـلـ, ـعْـلـ, ـعْـلـ, ـعْـلـ, ـعْـلـ, ـعْـلـ, ـعْـلـ, ـعْـلـ etc.

Remark.—Some Syriac grammarians give an absolute singular form ܪܕܘܦ for ܪܕܘܦܐ *persecution.* This would place it in this declension, and also nouns like it such as ܣܒܝܐ *rapine;* ܥܘܠܐ *oppression;* ܚܘܫܐ *embrace.*

§ 82. First Declension of Feminines.

	hăbhrăth (*companion*).	ʿĕghlăth (*calf*).	mŭshḥâth (*measure*).	yădhʿăth (*science*).	tălyăth (*girl*).	maḥwăth (*blow*).
Abs. sing.	ܚܒܪܬܐ	ܥܓܠܬܐ	ܡܫܚܬܐ	ܝܕܥܬܐ	ܛܠܝܬܐ	ܡܚܘܬܐ
Cons. sing.	ܚܒܪܬ	ܥܓܠܬ	ܡܫܚܬ	ܝܕܥܬ	ܛܠܝܬ	ܡܚܘܬ
Emph. sing.	ܚܒܪܬܐ	ܥܓܠܬܐ	ܡܫܚܬܐ	ܝܕܥܬܐ	ܛܠܝܬܐ	ܡܚܘܬܐ
Abs. sing.	ܚܒܪܝ	ܥܓܠܝ	ܡܫܚܝ	ܝܕܥܝ	ܛܠܝܝ	ܡܚܘܝ
Cons. plur.	ܚܒܪܬ	ܥܓܠܬ	ܡܫܚܬ	ܝܕܥܬ	ܛܠܝܬ	ܡܚܘܬ
Emph. plur.	ܚܒܪܬܐ	ܥܓܠܬܐ	ܡܫܚܬܐ	ܝܕܥܬܐ	ܛܠܝܬܐ	ܡܚܘܬܐ

These are nouns which had originally in the masculine one or two short vowels.

Remark 1.—In Pê Yudh nouns like ܝܕܥ, the Yudh quiesces in ˙ when it would otherwise have a half-vowel.

Remark 2.—In Ê Waw nouns the diphthong passes over into ō in the emphatic singular and in the singular with suffixes, *e. g.* ܬܘܪܐ *cow*; ܟܢܫܐ *collection.*

Remark 3.—In segholate feminines from Lomadh Olaph roots the Yudh quiesces in its homogeneous vowel in the emphatic singular and before suffixes. Generally, this causes the preceding consonant to lose its vowel, *e. g.* ܛܠܝܬܐ. For exceptions, see § 85.

Remark 4.—Like ܒܟܝܐ are ܙܟܝܐ *pure* and ܩܫܝܐ *hard*, and, in general, participles and adjectives of the form ܦܥܝܠ, ܦܥܐ.

Remark 5.—Instead of ܒܝܫܬܐ, some give the abs. sing. as ܒܝܫ, making it like ܥܒܕ. Declension IV. ܡܫܬܐ *bath* is in the singular like ܒܝܫܬܐ, but in the plural it has ܡܫܬ̈ܐ.

Remark 6.—Feminine nouns in ܬܐ from masculines in ܝ or ܐ are inflected like ܒܟܝܐ, except that the vowels of the penult remain firm. So also, feminine nouns in ܬܐ from masculines of the form ḳâtûl, *e. g.* ܙܥܘܪܬܐ *little queen;* ܐܒܕܘܬܐ *perishable things.*

Remark 7.—Nouns like ܥܘܬܐ *affliction* from ʿăwăḳâ have in the construct ܥܘܬ, emphatic ܥܘܬܐ.

§ 83. Second Declension of Feminines.

	ʾarmalăth (*widow*).	zĕdhḳăth (*alms*).	ʿâgilăth (*carriage*).	hăywăth (*animal*).	sŭḥyăth (*opprobrium*).	shânĭyăth (*foolish*).
Abs. sing.	ܐܪܡܠܬܐ	ܙܕܩܬܐ	ܥܓܠܬܐ	ܚܝܘܬܐ	ܣܗܝܬܐ	ܫܢܝܬܐ
Cons. sing.	ܐܪܡܠܬ	ܙܕܩܬ	ܥܓܠܬ	ܚܝܘܬ	ܣܗܝܬ	ܫܢܝܬ
Emph. sing.	ܐܪܡܠܬܐ	ܙܕܩܬܐ	ܥܓܠܬܐ	ܚܝܘܬܐ	ܣܗܝܬܐ	ܫܢܝܬܐ
Abs. sing. plural	ܐܪܡ̈ܠܬ	ܙ̈ܕܩܬ	ܥ̈ܓܠܬ	ܚ̈ܝܘܬ	ܣ̈ܗܝܬ	ܫ̈ܢܝܬ
Cons. sing. plural	ܐܪܡ̈ܠܬ	ܙ̈ܕܩܬ	ܥ̈ܓܠܬ	ܚ̈ܝܘܬ	ܣ̈ܗܝܬ	ܫ̈ܢܝܬ
Emph. sing. plural	ܐܪܡ̈ܠܬܐ	ܙ̈ܕܩܬܐ	ܥ̈ܓܠܬܐ	ܚ̈ܝܘܬܐ	ܣ̈ܗܝܬܐ	ܫ̈ܢܝܬܐ

It should be noticed that the only change in these nouns is the insertion of a helping vowel before the ending of the emphatic singular and before the pronominal suffixes with the singular.

Remark 1.—Active Participles from Lomadh Olaph verbs, and nouns like them, change the Yudh into the homogeneous vowel in the emphatic singular and in the singular before suffixes.

Remark 2.—Like ܫܡܚܐ is ܫܘܪܝܐ *joy*, perhaps, also, ܚܕܝܐ *part*. Like ܒܘܫܡܐ, are ܐܘܒܕܐ *lamentation;* ܩܛܝܐ *cap;* ܫܓܝܐ *chant*, ܩܪܬܐ *city;* ܗܕܝܬܐ *recital.* For other nouns of this kind, see § 85. 3.

§ 84. Third Declension of Feminines.

	bathûlăth (*virgin*).	zăddîkăth (*righteous*).	sâhĭdăth (*witness*).
Abs. sing.	ܒܬܘܠܬܐ	ܙܕܝܩܬܐ	ܣܗܕܬܐ
Cons. sing.	ܒܬܘܠܬ	ܙܕܝܩܬ	ܣܗܕܬ
Emph. sing.	ܒܬܘܠܬܐ	ܙܕܝܩܬܐ	ܣܗܕܬܐ
Abs. plur.	ܒܬܘܠܬ̈	ܙܕܝܩ̈ܬ	ܣܗܕ̈ܬ
Cons. plur.	ܒܬܘܠ̈ܬ	ܙܕܝܩ̈ܬ	ܣܗܕ̈ܬ
Emph. sing.	ܒܬܘܠ̈ܬܐ	ܙܕܝܩ̈ܬܐ	ܣܗܕ̈ܬܐ

No changes take place in this declension, the endings for gender, number and state being affixed directly to the noun stem.

§ 85. Fourth Declension of Feminines.

	sābhwāth (*thing*).	bāryāth (*creature*).	ṣalawath (?) (*prayer*).	kârîyîth (*beam*).	mālākûth (*kingdom*).
Abs. sing.	ܥܒܕܬ	ܒܪܝܬ	?	ܟܪܝܬ	ܡܠܟܘܬ
Cons. sing.	ܥܒܕܬ	ܒܪܝܬ	?	ܟܪܝܬ	ܡܠܟܘܬ
Emph. sing.	ܥܒܕܬܐ	ܒܪܝܬܐ	ܨܠܘܬܐ	ܟܪܝܬܐ	ܡܠܟܘܬܐ
Abs. plur.	ܥܒܕܐ	ܒܪܝܐ	ܨܠܘܬܐ	ܟܪܝܐ	ܡܠܟܘܬܐ
Cons. plur.	ܥܒܕܝ	ܒܪܝ	ܨܠܘܬ	ܟܪܝ	ܡܠܟܘܬ
Emph. plur.	ܥܒܕܝܐ	ܒܪܝܐ	ܨܠܘܬܐ	ܟܪܝܐ	ܡܠܟܘܬܐ

All nouns of this declension end in ܬ or ܐ in the abs. sing. except nouns like ܐܒ which, however, in the plural are formed like ܟܪܝ.

1. Like ܥܒܕ is ܕܡܘ *likeness.*

2. Like ܒܪܝ are ܚܕܐ *choice;* ܫܘܐ *fat tail of a sheep;* ܒܪܬ *embryo,* ܓܢܒ *side.*

3. Like ܟܠ are ܪܓܠ *leg* and ܢܣܪ *sawdust.*

4. Like ܟܪܝ are all nouns of two or more syllables ending in ܐ such as ܟܣܝ *covering;* ܪܒܝ *interest;* ܗܠܟ *gait.*

5. Like ܡܠܟܘ are most nouns of two or more syllables ending in ܬ such as ܒܥܬ *request,* ܣܗܕܘ *testimony.*

Remark 1.—ܐܣܝ *healing* has in the plural ܐܣܝܬ see Lk. 13:32. ܫܘܠܛܢ *government* has in the plural ܫܘܠܛܢܘܬ.

ܓܒܪܘܬ *manhood* has for plural ܬܫܒܘܚܬ *wonders* Acts 5:12.

ܐܪܬ *inheritance;* ܣܗܕܘܬ *testimony,* and ܦܠܓ *half,* have in the

plural beside the regular forms ܟܬܒ̈ܐ, ܫܡ̈ܗ, the forms ܟܬ̈ܒ̈ܐ, ܫ̈ܡ̈ܗ.

Rem. 2.—The Infinitives of the derived stems end in ـܬ in the absolute and in ـܬܐ in the construct state, see § 49. 2.

§ 86. Anomalies of Gender or Number or State.

1. Some masculine nouns form plurals from a lengthened form in ـ̈.

ܐܒ *fruit;* ܐܒ̈ܐ or ܐ̈ܒ̈ܐ.

ܒܣܪ *flesh;* ܒ̈ܣ̈ܪ̈ܐ or ܒ̈ܣ̈ܪ̈.

ܒܣܡ *incense;* ܒ̈ܣ̈ܡ̈ܐ or ܒ̈ܣ̈ܡ̈

ܓܢܣ *genus;* ܓ̈ܢ̈ܣ̈ܐ or ܓ̈ܢ̈ܣ̈.

ܚܡܪ *wine;* ܚ̈ܡ̈ܪ̈ܐ.

ܡܫܚ *ointment;* ܡ̈ܫ̈ܚ̈ܐ.

ܪܝܚ *odour;* ܪ̈ܝ̈ܚ̈ܐ or ܪ̈ܝ̈ܚ̈.

ܪܒܝ *teacher;* ܪ̈ܒ̈ܝ̈ܐ *teachers.*

ܪ̈ܒ̈ܝ̈ܐ *magnates.*

ܫܡܫ *medicine;* ܫ̈ܡ̈ܫ̈ܐ.

ܫܠܝܛ *prefect;* ܫ̈ܠ̈ܝ̈ܛ̈ܐ or ܫ̈ܠ̈ܝ̈ܛ̈.

Note.—So also the feminine ܐ̈ܚ̈ܪ̈ܬ̈ *other,* pl. ܐ̈ܚ̈ܪ̈ܢ̈ adding ـ̈ according to 4 below.

2. Some masculine substantives form their plural with the ending ـ̈ܐ *e. g.*

(1) ܐ̈ܪ̈ *place;* ܐ̈ܪ̈ܘ̈ܬ̈ܐ (ܐ̈ܪ̈ܘ̈ܬ̈)

ܫ̈ܠ̈ܛ̈ܢ *power;* ܫ̈ܠ̈ܛ̈ܢ̈ܐ or ܫ̈ܠ̈ܛ̈ܢ̈.

ܠ̈ܒ̈ *heart;* ܠ̈ܒ̈ܒ̈ܐ.

ܢ̈ܗ̈ *river;* ܢ̈ܗ̈ܪ̈ܐ.

(2) Many in ـ̈ form their plural in this manner, *e. g.*

ܐ̈ܪ̈ܝ *lion;* ܐ̈ܪ̈ܝ̈ܐ.

ܬܰܕܝܳܐ *breast;* ܬܕ̈ܝ̈ܳܐ

ܚܰܝܳܐ *serpent;* ܚ̈ܝ̈ܳܐ.

ܟܘܼܪܣܝܳܐ *throne;* ܟ̈ܘ̈ܪ̈ܣ̈ܝ̈ܳܐ.

ܠܶܠܝܳܐ *night;* ܠ̈ܠ̈ܝ̈ܳܐ.

ܣܘܼܣܝܳܐ *horse;* ܣ̈ܘ̈ܣ̈ܝ̈ܳܐ

So also the substantive participles in ܳ *e. g.* ܪܥܳܝܳܐ *shepherd;* ܐܰܣܝܳܐ *physician;* ܡܪܳܝܳܐ *Lord.*

Note.—Many words of Greek origin, especially feminine, form their plurals with the same ending, *e. g.* ܦܠܛ̈ܝ̈ܳܐ=plural of *πλατεῖα*, ܐܰܣܛ̈ܝ̈ܳܐ, *στάδιον* plural=ܐܰܣ̈ܛ̈ܝ̈ܳܐ.

3. Some feminine nouns form their plural in ܳܐ.

ܥܰܡܐ *people;* ܥ̈ܡ̈ܳܐ.

ܫܽܘܪܳܐ *wall;* ܫ̈ܘ̈ܪ̈ܳܐ generally ܫ̈ܪ̈ܳܐ.

ܐܳܬ *sign;* ܐ̈ܬ̈ܳܐ.

ܐܰܫܬܐ *fever;* ܐ̈ܫ̈ܬ̈ܳܐ.

ܢܽܘܪܐ *fire;* ܢ̈ܘ̈ܪ̈ܳܐ.

ܣܰܦܪܐ *lip;* ܣ̈ܦ̈ܪ̈ܳܐ.

4. Some feminines, especially diminutives in ܐܳܬܳ, form their plurals in ܳܬ *e. g.*

ܐܰܬܪܳܐ *place;* ܐ̈ܬ̈ܪ̈ܳܬ.

ܟܽܘܣܬܳܐ *tunic;* ܟ̈ܘ̈ܣ̈ܬ̈ܳܬ.

ܒܰܪܬܽܘܢܳܐ *little court;* ܒ̈ܪ̈ܬ̈ܽܘ̈ܢ̈ܳܬ.

5. Some feminine nouns which in the singular have ܳ (âthâ from awă'hâ) have ܳ in the plural *e. g.*

ܦܠܓܳܐ (פְּלַגְתָּא) *part;* ܦ̈ܠ̈ܓ̈ܳܬ; ܐܽܘܡܳܐ *thumb;* ܕ̈ܒ̈ܚ̈ܳܬ *sacrifice;* ܚܒܪ *fellow.*

But some of these are treated as if the ܬ belonged to the stem, *e. g.* ܒܥܬܳܐ *request;* ܚ̈ܛ̈ܳܬ *see* 9 below.

6. Feminine nouns in ـَـ, § 75. 6, are indeclinable, *e. g.*

ܫܓܝܬܐ *error;* ܪܙܐ *secret;* ܫܠܘܐ *quail;* ܩܕܡܐ *condition.*

7. Many nouns of feminine gender have in the singular no feminine ending, but take one in the plural.

ܐܘܪܚܐ *way;* ܐܪܥܐ *earth;* ܦܓܪܐ *body;* ܓܢܒܐ *side;*

ܚܩܠܐ *field;* ܢܦܫܐ *soul;* ܟܬܦܐ *shoulder;* ܥܪܣܐ *bed.*

8. Some feminine nouns, having originally the sense of a *nomen unitatis,* have the feminine form in the singular but the masculine in the plural. Duval gives a list of sixty-four such nouns, in § 270. Among those occurring most frequently are:

ܐܝܠܐ *eil;* ܐܝܠܝ. ܟܣܬܐ *mantle;* ܟܣܝ.

ܒܝܥܬܐ *egg;* ܒܝܥܝ. ܡܠܬܐ *word;* ܡܠܝ.

ܓܢܬܐ *garden;* ܓܢܝ. ܥܢܒܬܐ *grape;* ܥܢܒܐ.

ܕܡܥܬܐ *tear;* ܕܡܥܝ. ܦܣܐ *lot;* ܦܣܝ.

ܚܛܬܐ *wheat;* ܚܛܐ ܫܒܬܐ *sabbath;* ܫܒܐ.

ܛܦܬܐ *drop;* ܛܦܝ. ܫܥܬܐ *hour;* ܫܥܝ.

9. Some nouns have treated the ـܐ of the fem. sing. as a radical and have their plurals as if masculine, *e. g.*

ܒܙܐ *booty;* ܒܙܘ. ܡܢܐ *tribute;* ܡܢܘ.

ܒܥܬܐ *request;* ܒܥܘ. ܩܘܪܒܢܐ *sacrifice;* ܩܘܪܒܢܘ.

ܒܟܬܐ *cry;* ܒܟܘ. ܗܓܬܐ *care;* ܗܓܘ.

ܚܙܘܬܐ *view;* ܚܙܘ. ܨܥܬܐ *cry;* ܨܥܘ.

10. Some nouns are masculine in form but feminine in gender, *e. g.* ܒܐܪ *well;* ܒܪܟܐ *knee.* (See full list in Nöld. § 84.)

11. Some nouns have two plurals, sometimes the same, sometimes different in meaning. (See Duval § 272) *e. g.*

ܥܝܢ *eye, spring;* ܥܝܢܐ *eyes;* ܥܝܢܬܐ *springs.*

ܐܘܕܢ *ear;* ܐܘܕܢܐ *ears;* ܐܘܕܢܬܐ *handles.*

ܐܝܕ *hand;* ܐܝܕܐ *hands;* ܐܝܕܘܬܐ *handles.*

ܪܘܚܐ *wind, spirit;* ܪܘܚܝ *winds;* ܪܘܚܬ *spirits.*

ܒܝܬܐ *dwelling;* ܒܝܬܝ *dwellings;* ܒܝܬܬ *convents.*

ܪܒ *great;* ܪܒܐ or ܪܒܝܐ *great;* ܪܒܢ *masters;* ܪܒܢܐ *magnates.*

12. Some nouns are of common gender, *e. g.*

ܒܥܝܪܐ *cattle;* ܒܝܬܐ *dwelling;* ܣܝܦܐ *sword;* ܣܗܪܐ *moon;*

ܫܡܫܐ *sun;* ܪܩܝܥܐ *firmament;* ܫܡܝܐ *heaven;* ܪܘܚܐ *wind.*

13. Before the feminine ending, many nouns insert a Yudh.

(1) Words ending in ـܳ or ـܵ, *e. g* ܡܩܛܠܢܘܬܐ *murdering,* f. ܡܩܛܠܢܐ; ܡܠܟܘܬܐ *little king;* ܡܠܟܬܘܬܐ *little queen.*

(2) Probably nouns of the form ḳṭûl *e. g.* ܩܛܘܠ *murderer,* ܩܛܠܢܐ; ܚܕܘܬܐ *transitory things.*

(3) The adjective ܙܥܘܪ *small,* anywhere except in the emphatic singular which is ܙܥܘܪܐ.

14. A few nouns insert Hê before the plural ending, *e. g.* ܐܒܗܬܐ or ܐܒܗܬܐ *fathers,* sing. ܐܒܐ; ܐܡܗܬܐ *handles,* sing. ܐܡܐ *hand;* ܚܡܗܬܐ *fathers in law,* sing. ܚܡܐ; ܫܡܗܬܐ or ܫܡܬܐ from ܫܡܐ *name;* ܐܡܗܬܐ or ܐܡܬܐ *mothers* from ܐܡܐ; ܐܬܢܬܐ *anvils,* sing. ܐܬܢܐ.

15. Nouns which had a letter assimilated, or dropped, in the singular, often preserve it in the plural, *e. g.* ܟܪܡܐ *vine* ܟܪܡܐ; ܓܒܢܐ *cheese* ܓܒܢܐ; ܠܒܢܐ *brick* ܠܒܢܐ; ܐܚܐ *sister* ܐܚܬܐ; ܝܡ *sea* ܝܡܡܐ; ܥܡ *people;* ܥܡܡܐ.

16. The original emphatic plural ending ـܵܐ is still preserved in a few nouns, *e. g.* ܒܢܐ *sons;* ܡܝܐ *water;* ܫܡܝܐ *heaven;* ܫܢܝܐ *years;* ܐܝܕܐ *hands;* ܐܡܐ *kinds;* ܕܕܐ *breasts;* ܦܪܟܐ *curtains;* ܙܒܢܐ *price;* ܐܠܦܐ *thousands,*

17. Some nouns have but one state.

(1) Feminine nouns in ـܐ are always in the absolute state, *e. g.* ܣܠܘܐ *quail;* ܩܠܐ *contract.*

(2) Some which have Waw for the third radical are used in the emphatic state only, *e. g.* ܫܒܬܐ *cessation;* ܫܘܪܝܐ *splendor.*

§ 87. Peculiar Anomalies of Nouns.

1. ܐܒܐ *father;* ܐܚܐ *brother* and ܚܡܐ *father in law,* have the forms ܐܒ, ܐܚ, ܚܡ before suffixes, except before the 1st sing. suffix where they

have ܐܲܒ, ܐܲܒ, ܐܲܒ. The plural are ܐܲܒ̈ܵܬ, ܐܲܒ̈ܵܬ or ܐܲܒ̈ܵܘ̈ܬ, and ܐܲܒ̈ܵܬ, *see* § 86. 14.

2. ܐܝܕ (for יָד § 24. 3, Note 1) *hand;* in construction with ـܬ or ـܟ, ـܗ, elsewhere ܐܝܕ. Plur. ܐܝ̈ܕ̈ܵܬ, ܐܝ̈ܕ̈ܵܘ̈ or in a figurative sense ܐܝ̈ܕ̈ܵܘ̈ܬ, *see* § 86. 14.

3. ܐܲܡ̈ܵܬ *nation, see* § 86. 3.

4. ܐܲܚ̈ܪ̈ܵܢ, pl. ܐܲܚ̈ܪ̈ܵܢ̈ *other, see* § 86. 1, Note.

5. ܐܲܠ̈ܦ *thousand;* ܐܲܠ̈ܦ̈ܵܬ, Pl. ܐܲܠ̈ܦ̈ܵܬ̈, ܐܲܠ̈ܦ̈ܵܬ.

6. ܐܲܢ̈ܵ, ܐܲܢ̈ܕ̈ܵ *anvil;* Pl. ܐܲܢ̈ܕ̈ܵܘ̈ § 86. 14.

7. ܐܲܡ̈ *mother;* Pl. ܐܲܡ̈ܵܗ̈ܵ or ܐܲܡ̈ܵܬ̈ § 86. 14.

8. ܐܲܢ̈ܬ̈ܵ *woman;* Pl. ܢ̈ܫ̈ܵ.

9. ܐܲܦ̈ *face;* (R. אנף) singular in use ܦ̈ܵܢ̈ (Heb. פָּאָה).

10. ܒ̈ *son;* ܒ̈ܗ *his son;* ܒ̈ܟ *your son;* Pl. ܒ̈ܢܹ̈, ܒ̈ܢ̈ܝ̈, ܒ̈ܢ̈ܘ̈.

11. ܒ̈ܵܬ̈ *daughter,* cons. ܒ̈ܬ̈; ܒ̈ܬ̈ܝ *my daughter;* ܒ̈ܬ̈ܟ *thy daughter;* Pl. ܒ̈ܢܹ̈, ܒ̈ܢ̈ܵ, ܒ̈ܢ̈ܵ.

12. ܒܹ̈ܝܬ̈ *house* (Mt. 12. 25 ـܹ), cons. ܒ̈ܝܬ̈; ܒܹ̈ܝܬ̈ܗ *his house;* Pl. ܒ̈ܵܬܹ̈.

13. ܕ̈ܡ̈ ܕ̈ܡ̈ *blood;* ܕ̈ܡ̈ܝ *my blood;* ܕ̈ܡ̈ܟ *thy blood,* Pl. ܕ̈ܡ̈ܵ.

14. ܕ̈ܪ̈ܟ̈ *kind,* cons. ܕ̈ܪ̈ܟ̈ (Nestorian ܕ̈ܪ̈ܟ̈); Pl. ܕ̈ܪ̈ܟܹ̈, ܕ̈ܪ̈ܟ̈ܝ̈, ܕ̈ܪ̈ܟ̈.

15. ܚ̈ܕ̈ *new* ܚ̈ܕ̈ܵ, Pl. ܚ̈ܕ̈ܵܬ̈. Fem. sing. ܚ̈ܕ̈ܬ̈, Pl. ܚ̈ܕ̈ܵܬܹ̈, § 17. 3.

16. ܐܲܚ̈ܬ̈ *sister;* ܚ̈ܬ̈ *my sister,* Pl. ܐܲܚ̈ܵܘ̈ܬ̈; § 86. 3.

17. ܛܹ̈ܬ̈ *breast,* Pl. ܛ̈ܵܬܹ̈ § 86. 2 but also ܛܹ̈ܬ̈ܗ̈ܘ̈ *their breasts* Lk. 23. 48.

18. ܥ̈ܠ̈, f. ܥ̈ܠ̈ܝ̈ *young* forms the plural ܥ̈ܠܹ̈ ܥ̈ܠܹ̈ ܥ̈ܠܹ̈ as also in the meaning "*servant*"; but when it means "*boy*", „*girl*", it forms the plural ܥ̈ܠ̈ܵ, ܥ̈ܠܹ̈ f. ܥ̈ܠ̈ܵ.

19. ܠ̈ܝ̈ܠ̈ or ܠ̈ܝ̈ܠ̈ *night* (abs. ܠ̈ܝ̈ܠ̈ or ܠ̈ܝ̈ܠ̈) Pl. ܠ̈ܝ̈ܠ̈ܵ.

20. ܡ̈ܐ *hundred. Nomen unitatis* ܡ̈ܐ̈ܵ, ܡ̈ܐ̈ܬ̈ 200, ܡ̈ܐܹ̈ (for ܡ̈ܐ̈ܵ) *hundreds.*

21. ܡ̈ܥ̈ܕ̈ܬ̈ *oath* (R. ܥ̈ܕ̈ܐ), Pl. ܡ̈ܥ̈ܕ̈ܬ̈ܵ.

22. ܡ̈ܝ̈ܬ̈ *water* abs. ܡ̈ܝܹ̈ cons. ܡ̈ܝ̈ܬ̈. With suff. ܡ̈ܝ̈ܬ̈ *my water,* ܡ̈ܝ̈ܬ̈ or ܡ̈ܝ̈ܬ̈ *thy water* &c.

23. ܡܪܝܐ or ܡܪܐ *lord*, cons. ܡܪܝ, ܡܪܝ *my lord;* ܡܪܝܗܘܢ *their lord*, Pl. ܡܪܘܐ or ܡܪܐ, abs. ܡܪܐܝܢ, cons. ܡܪܘܬ, (ܡܪܝܬ is also used). Fem. ܡܪܬܐ, ܡܪܬܝ, ܡܪܬܐ.

24. ܣܦܐ *lip;* ܣܦܝ, ܣܦܟ, ܣܦܬܐ § 86. 3.

25. ܩܣܛܐ *cucumber*, Pl. ܩܣܛܐ Num. 11. 5, ܩܣܛ, Also ܩܣܛܝܐ.

26. ܡܕܝܢܬܐ *city;* abs. ܡܕܝܢ, cons. ܡܕܝܢܬ or ܡܕܝܢ, Pl. ܡܕܝܢܬܐ, constr. ܡܕܝܢܬ. Pl. with suff. ܡܕܝܢܬܗܘܢ or ܡܕܝܢܗܘܢ. Other plurals ܡܕܝܢܐ and ܡܕܝܢܣ (this last is an imitation of the Greek. So also ܓܢܬ *gardens*). ܡܕܝܢܬܐ is a collective, *see* § 90. 1.

27. ܪܒ *great*, f. ܪܒܬܐ, Pl. ܪܒܪܒܐ (for ܪܒܘܪܒܐ). But in the sense of "*magnates*", the plural is ܪܒܢܐ, f. ܪܒܢܫܬܐ; in the sense of "*teachers*", it is ܪܒܢܐ, In certain constructions ܪܒܐ is used, *e. g.* ܪܒ ܟܗܢܐ (27:14), ܪܒ ܫܠܝܚܐ (Gal. 4:2).

28. ܫܡܝܐ *heaven;* ܫܡܝܟ, ܫܡܝܗ, ܫܡܝܗܘ. According to some, when ܫܡܝܐ has rebbuy, it means *heavens*, *e. g.* Mk. 1:10, Acts 7:56. According to form, it is always plural.

29. ܫܡܐ *name;* cons. ܫܡ, ܫܡܟ *thy name.* Pl. ܫܡܗܬܐ, § 86. 14 or ܫܡܗܬܐ.

30. ܫܢܬܐ *year;* abs. ܫܢܐ, cons. ܫܢܬ. Pl. ܫܢܝܐ, ܫܢܝ, ܫܢܬ (ܒܢܝ ܫܢܬ Gal. 2:14 sons of my years, *i. e.* my contemporaries).

31. ܐܣ *foundation*, whose plural is ܐܣܣܐ, is cons. of ܐܣܐ. The Olaph is prosthetic, *see* § 19. 1.

32. ܬܪܥ *breast*, Pl. ܬܪܥܝ, ܬܪܥܬܐ, ܬܪܥܬܗ (Rev. 1:13).

§ 88. The Numerals.

I. THE CARDINALS.

A.

	masc.	fem.		masc.	fem.
1	ܚܕ	ܚܕܐ	6	ܫܬܐ (ܐܫܬܐ)	ܫܬ
2	ܬܪܝܢ	ܬܪܬܝܢ	7	ܫܒܥܐ	ܫܒܥ
3	ܬܠܬܐ	ܬܠܬ	8	ܬܡܢܝܐ	ܬܡܢܝ
4	ܐܪܒܥܐ	ܐܪܒܥ	9	ܬܫܥܐ	ܬܫܥ
5	ܚܡܫܐ	ܚܡܫ	10	ܥܣܪܐ	ܥܣܪ

B.

	masc.	fem.		masc.	fem.
11	ܥܣܪ	ܥܣܪܬ	15	ܫܒܥܣܪ	ܫܒܥܣܪܬ
12	ܬܪܬܥܣܪ	ܬܪܬܥܣܪܬ	16	ܫܬܣܪ	ܫܬܣܪܬ
13	ܬܠܬܣܪ	ܬܠܬܣܪܬ	17	ܫܒܥܣܪ	ܫܒܥܣܪܬ
14	ܐܪܒܥܣܪ	ܐܪܒܥܣܪܬ	18	ܬܡܢܣܪ	ܬܡܢܣܪܬ
			19	ܬܫܥܣܪ	ܬܫܥܣܪܬ

C.

20	ܥܣܪ	50	ܚܡܫܝܢ	80	ܬܡܢܝܢ	200	ܡܐܬ (ܡܐܬܝ)
30	ܬܠܬܝܢ	60	ܫܬܝܢ	90	ܬܫܥܝܢ	300	ܬܠܬܡܐܬ
40	ܐܪܒܥܝܢ	70	ܫܒܥܝܢ	100	ܡܐܐ	1000	ܐܠܦ
				10000	ܪܒܘ.		

Remark 1.—For the Masculine from fourteen to nineteen, forms with a ܬ inserted may be used, *e. g.*

ܐܪܒܥܬܥܣܪ or ܐܪܒܥܥܣܪ *fourteen;* ܚܡܫܬܥܣܪ *fifteen;* ܫܬܬܥܣܪ *sixteen;* ܫܒܥܬܥܣܪ or ܫܒܥܥܣܪ *seventeen;* ܬܡܢܬܥܣܪ *eighteen;* ܬܫܥܬܥܣܪ or ܬܫܥܥܣܪ *nineteen.*

Remark 2.—The emphatic form ܬܪܬܥܣܪ *"the twelve"* is used of the twelve apostles. *E. g.* 25:5; John. 20:24.

Remark 3.—We sometimes find the construct in ܕ, *e. g.*

ܕܟܪܟܘܠܝ ܥܣܪ *Decapolis* (Mt. 4:25).

ܪܘܚܐ ܕܐܪܒܥ *four winds* (Mt. 24:31).

ܪܒܥܦܕܝܢ ܕܒܥܝܪܐ *quadrupeds* (Acts 10:12).

Remark 4.—We find the emphatic forms ܐܚܕܐ, ܫܬܐ, ܬܠܬܐ, ܫܒܥܐ and ܬܫܥܐ, used to denote the day of the month, *e. g.*

ܒܥܣܪܐ ܒܝܪܚܐ ܫܒܥܐ (Lev. 16:29; Num. 29:7).

Remark 5.—The Absolute state of masculine numbers from one to fifteen, when preceded by the preposition ـــ means „*on the first*", „*second*" &c, *e. g.*

ܫܬܝܢ ܥܣܪ ܫܢܐ (Gen. 7:11).

ܒܚܕ ܫܒܐ (John. 20:1).

Remark 6.—For the numerals with suffixes, the following examples will suffice to show the forms:—

ܬܪܝܗܘܢ *both of them* (5:7). ܬܪܝܗܝܢ *both of them* (f.).

ܫܠܝܫܝܗܘܢ (1 John. 5:7).

ܐܪܒܥܗܘܢ (Mk. 13:27).

ܫܒܥܗܘܢ (Mt. 22:26).

It will be seen that they take a fem. plur. form before suffixes, except ܬܪܝܢ and ܬܪܝܢ which though dual take a masc. plur. form before suffixes.

II. THE ORDINALS.

Except ܩܕܡܝܐ, (f.) ܩܕܡܝܬܐ *first* and ܬܪܝܢ, (f.) ܬܪܝܬܝܐ *second*, the ordinals are formed from the radicals of the cardinals by appending ـܝ and inserting ـܬ after the second radical, *e. g.* ܫܠܝܬܝ (Rev. 6:5); ܪܒܥܝ (Rev. 6:7).

Remark 1.—Occasionally ܥܣܪܝܢܝ *the 20th;* ܪܒܘܬܐ *the 10000th* and the ordinals of the other cardinals, except of ܡܐܐ 100 and ܐܠܦ 1000, are found.

Remark 2.—By appending ـܐܝ to the ordinals, adverbs denoting order may be formed, *e. g.* ܫܠܝܬܝܐ *in the 3rd place.* ـܐ and ـܝ are also thus appended, *e. g.* ܩܕܡܝܐ *at first;* ܐܚܪܝܐ *at last;* ܫܠܝܬܝ *for the third time.*

Remark 3.—From the radicals of the cardinals from 3 to 9 fractional numbers may be formed by inserting ـܬ after the first radical, *e. g.* ܫܬܝܬ *one third;* ܪܒܥܐ *one fourth.*

§ 89. Particles.

A. ADVERBS.

1. ܥܟܝܠ (24:13); ܫܠܡ (25:14); ܫܝܫ (28.14); ܬܒ (3:9); ܡܢܐ (26:5); ܡܢܟܡܐ (Acts 11:26).

2. ܒܟ ܡܕܡ (Lk. 1:2); ܥܠ ܗܕܡܐ (Mk. 9:8); ܒܗܕܡܐ (Mk. 4.22); ܥܠ ܗܐ (23:19).

3. ܗܕܝܐ (Acts 11:17); ܗܝܡܢܐ (Mt. 14:33); ܒܗܕܡܐ (Mt. 1:19).

4. ܐܦ (23:5); ܐܦܐ (23:7); ܟܕ (23:11); ܐܝ (23:5); ܗܐ (23:19); ܡܢܐ (24:2); ܐ (25:18); ܐܝ (Mt. 11:9).

5. ܘ *and;* ܐ *or;* ܐܦ *also;* ܐ *if;* ܕ *that;* ܥܕ *until;* ܟܝ=μέν; ܓ=γάρ.

1. Some masculine nouns in the absolute state and some feminines in the construct state are used as adverbs.

2. A phrase formed by a preposition with its noun may be used as an adverb.

3. Many adverbs are formed by appending ܝܐ to adjectives.

4. There are many proper adverbs, simple and compound, especially adverbs of place, time, affirmation, negation, hypothesis, comparison and interrogation.

5. The conjunctions are mostly adverbs. The relative ܕ is employed as a conjunction either alone or after a particle.

B. PREPOSITIONS.

1. ܥܕ *until;* ܒܝܢ *between;* ܥܠ *upon;* ܡܢ *from;* ܥܡ *with.*

2. ܩܕܡ *in the sight of;* ܠܥܠ *above;* ܒܬܪ *after;* ܒܠܚܘܕ *without.*

3. ܒܬܪ (23:7); ܒܪ ܡܢ (Mt. 4:20); ܒܝܕ ܡܢ (Lk. 7:38); ܡܢ ܥܠ (John. 1:15); ܥܡ (Mt. 4:6); ܥܕ ܐܢ (14:14).

Prepositions are simple (1) or compound (2). They are mostly the construct of nouns. With suffixes some take the sing. others the plural construct form.

Remark 1.—For the inseparable prepositions, *see* § 34.

Remark 2.—For the prepositions with suffixes, *see* §§ 36. 3, 77. 4.

Remark 3.—Special peculiarities belong to the following prepositions.

1. ܐܝܟ *as, like,* takes the form ܐܝܟܳ before suffixes, *e. g.* ܐܝܟܳܗ (John. 8:55).

2. ܒܝܢ *between,* with suffixes takes a plur. cons. masculine or feminine, *e. g.* ܒܝܢܰ (Mt. 18:15); ܒܝܢܳܬܗ (Mt. 20:26).

3. ܒܠܰܚܘ *only,* takes pronominal suffixes like a plural noun ܒܠܰܚܘܗ (Mt. 4:10). So also ܒܠܰܚ, *e. g.* ܒܠܰܚܗ (John. 8:9).

4. ܩܕܳܡ *before,* with suffixes appended by means of a vowel becomes ܩܕܰܡ § 31. 1, but before others remains unchanged, *e. g.* ܩܕܳܡܟ (Mt. 14:24); ܩܕܳܡܟܝ (Mt. 21:2).

5. ܥܡ with suffixes usually becomes ܥܡܰ, *e. g.* ܥܡܳܗ (Lk. 5:25).

6. ܫܢܐ takes the fem. plur. form before suffixes, *e. g.* ܫܢܝܟ (Mt. 5:11); ܫܢܝܟܗ (Phil. 2:19).

C. ܐܬ.

ܐܬ, the sign of the direct object (=Targ. ית, Heb. אֵת), is found only in about a dozen places in the Old Testament in the Peshito version, *e. g.* Gen. 1:1.

SYNTAX.

§ 90. The Noun Used Collectively.

1. ܒܥܝܪܐ *cattle* (Gen. 2:20); ܓܘܕܐ *a herd of cattle* (Mt. 8:30).

ܥܢܐ *flock* (John. 10:12); ܪܡܫܐ *reptiles* (Gen. 1:24).

ܣܘܣܝܐ *horses* (Rev. 9:7); ܟܦܪܐ *villages* (Mt. 14:15).

2. ܥܦܪܐ (Mt. 6:26) *birds* [*i. e.* the genus, *bird*], (Rev. 18:2=*bird*); ܨܦܪܐ (Jam. 3:7) *birds;* ܫܘܫܢܐ *the lily, a lily,* ܫܘܫܢܬܐ *the lilies* (Mt. 6:28).

3. ܥܡܐ *the people* (Mt. 4:16); ܥܡܡܐ (Mt. 12:18) *peoples.*

ܥܨܐ *wood;* ܐܓܪܐ *timber.*

ܚܛܐ *wheat;* ܚܢܛܐ *wheat corn.*

ܐܲܪ̈ܒ̈ܶܐ *locusts* (Ex. 10:12); ܐܲܪ̈ܒ̈ܶܐ (Mt. 3:4; Rev. 9:7).

ܠܶܚܡܵܐ *bread* (Mt. 4:3); ܠܶܚ̈ܡ̈ܵܬ̈ܶܐ *loaves* (Mt. 14:19).

4. *a.* ܥܲܡ̈ܵܐ—ܒ̈ܪ̈ܵܢܫ̈ܵ (Mt. 8:30); ܥܲܡ̈ܵ—ܒ̈ܪ̈ܵܢܫ̈ܵ (Mt. 4:16).

b. ܐ̈ܲܦ̈ܵܪܹ̈ܐ ܕ̈ܫ̈ܡ̈ܲܝܵܐ ܗ̈ܵܢ̈ܘܢ (Mt. 6:26); ܙ̈ܪ̈ܥ̈ܵ ܕ̈ܒ̈ܪ̈ܝ̈ܫ̈ܵ (Mt. 13:4).

Collective nouns are those that are singular in form but plural in sense.

1. Collective nouns which have no plural are usually marked by Rebbuy, § 13.

2. Some nouns in the singular may denote either a collective or an individual idea; and in the plural, a number of individuals.

3. Many nouns in the singular are collective, even when Rebbuy is not employed; the plural denoting either a number of individuals, or a number of collectives.

4. Collective nouns have verbs and adjectives either in the singular or plural. Compare § 121. 2.

Remark 1.—Those nouns which are always collective have a different word to denote the individual, *e. g.* ܥܲܕ̈ܬ̈ܵ *flock* (John 10:3), but ܥ̈ܪ̈ܒ̈ܵ *his sheep* id. ܣ̈ܘ̈ܣ̈ܝ̈ܵ *horses;* ܣ̈ܘ̈ܣ̈ܵ *horse* (Rev. 6:2).

Remark 2.—ܐ̈ܢ̈ܫ̈ܵ in the emphatic state is used as a singular in the phrase ܒ̈ܪ̈ܢ̈ܫ̈ܵ (also written ܒ̈ܪ̈ܘ̈ܢ̈ܫ̈ܵ Mt. 15:20) *man* (Mt. 12:12); ܐ̈ܢ̈ܫ̈ means "*some one*", *e. g.* Mt. 28:35; ܐ̈ܢ̈ܫܹ̈ ܐ̈ܢ̈ܫܹ̈ means "*some*", *e. g.* ܐ̈ܢ̈ܫ̈ ܐ̈ܢ̈ܫ̈ (John. 4:30; Mt. 27:47).

§ 91. Gender of Nouns.

1. ܐ̈ܢ̈ܫ̈ *man;* ܒ̈ܪ̈ *son;* ܒ̈ܫ̈ܵ *flesh.*

2. (1) ܐ̈ܡ̈ܵ *mother;* ܐ̈ܬ̈ܵܢ̈ *she-ass;* ܣ̈ܘ̈ܣ̈ܬ̈ܵ *mare.*

ܦ̈ܪ̈ܣ̈ܩ̈ܠ̈ܵ *Priscilla;* ܓ̈ܡ̈ܠ̈ܵ *camel;* ܚ̈ܡ̈ܪ̈ܵ *ass.*

(2) *a.* ܣ̈ܦ̈ܝ̈ܵ *ship;* ܣ̈ܦ̈ܵ *rib.*

ܕ̈ܒ̈ܘ̈ܪ̈ܬ̈ܵ *bee;* ܥ̈ܕ̈ܬ̈ܵ *herd;* ܓ̈ܕ̈ܕ̈ *troup.*

b. ܫ̈ܘ̈ܫ̈ܢ̈ܵ *lily;* ܥ̈ܕ̈ܫ̈ *lentil.*

c. ܐ̈ܕ̈ܢ̈ *ear;* ܐ̈ܝ̈ܕ̈ܵ *hand;* ܦ̈ܵ *palm;* ܟ̈ܬ̈ܦ̈ *shoulder.*

ܦ̈ܬ̈ܵ *wing.*

(3) ܣ̈ܦ̈ܝ̈ܵ *ship;* ܟ̈ܪ̈ܟ̈ܵ *talent.*

ܥܘܕܐ *burden;* ܡܥܦܬܐ *handful;* ܓܠܓܠܬܐ *wheel.*

ܥܪܣܐ *bed;* ܪܚܝܬܐ *millstone;* ܣܟܝܢܐ *knife.*

ܪܡܚܐ *lance;* ܟܘܬܢܐ *tunic.*

(1) ܢܘܪܐ *fire;* ܐܒܢܐ *stone.*

ܡܕܒܪܐ *desert;* ܬܝܡܢܐ *south;* ܥܢܢܐ *cloud.*

ܥܠܥܠܐ *tempest;* ܟܝܢܐ *pleiades;* ܢܦܫܐ *soul.*

ܢܫܡܬܐ *breath;* ܪܘܚܐ *spirit.*

ܫܡܫܐ *sun;* ܪܩܝܥܐ *firmament.*

(5) ܝܘܢܢ (Jon. 3:3); ܡܬܬܝܐ (Mt. 2:6); ܐܠܦ *Olaph.*

1. The names of male beings and most nouns without a distinct feminine ending are masculine.

2. Under feminine nouns are included:—

(1) All denoting feminine beings.

Remark—ܓܡܠܐ *camel* and ܐܬܢܐ *ass,* when they denote males, are masculine.

(2) *a.* Many words which do not denote feminine beings but which have feminine endings.

b. Especially names of vegetables.

c. Members of the body.

(3) Names of vessels, weights, measures, articles of furniture, utensiles, instruments and clothing.

(4) Names of the elements, of natural phenomena and objects of spirit, matter and place.

(5) Names of countries, cities and towns and the names of the letters of the alphabet.

3. (1) ܝܡܐ (Gen. 1:5); ܛܒ *good;* ܒܝܫ *bad* (Mt. 27:23); ܛܒܬܐ *the good;* ܒܝܫܬܐ (Mt. 6:34).

(2) ܛܒܬܐ *bona;* ܗܠܝܢ *these;* ܟܠ ܕܐܝܟ ܓܢܡ ܒܝܫ (2 Cor. 5:10); *omnia haecce mala.*

4. ܒܝܫܘܬܐ *enmity* (Luk. 23:12) is feminine; ܒܥܠ ܕܒܝܫܘܬܐ *enemy* (Mt. 13:28) is masculine.

3. The neuter is expressed in Syriac only in the Interrogative pronoun, *i. e.* ܡܢ, ܡܢܐ, ܡܢܐ=*what?* ܡܢ=*who?*

(1) In the singular either a masculine or feminine form may take its place.

(2) In the plural, the feminine is always used for it.

4. The gender of compound nouns is indicated by the second noun.

Remark—This rule is sometimes violated as in Acts 16:26 ܫܬܐ is masculine plural from ܬܐ f. *wall.*

5. Plural nouns whatever their ending follow the gender of the singular, *e. g.* ܟܬܒܐ and ܫܘܠܡܐ are masculine because their singular is masculine. ܗܢ and ܗܠܝܢ from the singulars ܗܘ and ܗܝ are feminine.

6. Nouns used figuratively are often given the gender of the things which they represent, *e. g.* ܡܠܬܐ *word,* when used for the Logos, (John. 1:1), is masculine, elsewhere, feminine. ܫܒܥ ܟܘܟܒܐ (Rev. 13:1) is masculine though each noun is feminine.

§ 92. Number.

1. (1) ܟܠ ܥܡܐ (Gen. 1:15); ܢܗܘܪܐ (Gen. 1:14); ܐܪܥܐ (Gen. 1:2); ܗܠܝܢ (Gen. 1:14); ܫܡܝܐ.

(2) ܥܕܬܐ *flock;* ܣܓܝܐ *many;* ܫܪܝܐ *the rest.*

(3) ܒܟܠ ܐܬܪ (Mt. 24:7) *in every place;* ܕܝܢܪ ܕܝܢܪ (Mt. 20:9) *a penny each;* ܟܠ ܡܝܢ (Mk. 2:17) *various deseases;* ܫܢܝ ܫܢܝ (Spic. Syr. 13:17) *in different places;* ܐܢܫ ܐܢܫ (Acts 10:23) *some;* ܡܕܡ ܡܕܡ (Spic. Syr. 2:27) *whatsoever, anything.*

(4) ܬܪܝܢ ܐܕܡܐ *two Adams;* ܬܪܝܢ ܢܘܢܐ *two Nuns;* ܚܡܫ ܐܒܢ *five gers.*

2. (1) ܡܝܐ *water;* ܫܡܝܐ *heaven;* ܦܢܝ *face.*

(2) ܚܪܝܪܘܬܐ (Rom. 8:2) *liberty;* ܚܝܐ (John. 1:4) *life;* ܪܚܡܢܘܬܐ (Rom. 1:31) *compassion.*

3. ܣܗܕܘܬܐ (Mt. 26:61) but ܣܗܕܐ ܕܫܩܪܐ (Mt. 28:20).

4. ܚܝ ܡܪܝ ܕܐܠܗܐ *I swear by the Lord* (Michaelis Chrest. 30).

5. (1) ܐܫܬܐ *foundations* (Lk. 6:48) [sing. ܐܫܬ]; ܒܥܠܝ ܕܒܐ *enemies* (Rom. 5:10).

(2) *a.* ܟܝܪ ܩܒܘܪ̈ܐ *tombs* (Mt. 27:52); ܟܝܪ ܩܒܘܫܝ (Lk. 12:18).

b. ܩܒܘܠ ܡܠܟܘܗܝ *his counsellors* (Acts 25:12).

c. ܪ̈ܫܝ ܟܗܢ̈ܐ *chief priests* (Mt. 27:1).

6. ܪܚܡܐ *womb;* ܪܚܡܢܐ *compassion.*

1. The plural idea is denoted in one of four ways.

(1) By means of the plural affixes, § 76. 3, 4.

(2) By means of words which have a collective signification, *see* § 90.

(3) By the repetition of a word without a connective.

(4) In the case of proper names, most of the letters of the alphabet, and the particle ܫܒ, by the numerals.

2. In a few words the plural termination is employed for the designation of ideas which are singular; especially is this the case

(1) To denote portions of space.

(2) To denote abstract ideas.

3. Some nouns have a plural of paucity, *i. e.* a plural to denote that from two to ten of a thing are meant.

4. The plural of majesty occurs only in the Hebrew word for *Lord*, *e. g.* ܐܝܠ̈ܗܝ (Did. 82:15).

5. Compound ideas form their plural either by pluralizing the second or the first or both. When the word is a true compound, the second part only is pluralized.

6. The plural form of certain nouns often conveys a shade of meaning different from the singular.

7. The feminine plural of a noun is sometimes used in a different sense from the masculine plural, *see* § 86. 11.

§ 93. Determination.

I.

1. (1) *a.* ܒܟܠ ܒܝܫ̈ܬܐ *in all evils* (Prov. 5:14); but ܠܟܠ ܡܗܝܡܢ̈ܐ *to all believers* (Aphr. 202:1).

b. ܬܪ̈ܝܨ ܦܩ̈ܕܡ̈ܝ ܗ̈ܠܝܢ *these two commandments* (Mt. 22:10).

c. ܟܡܐ ܣܠ̈ܐ *how many baskets?* (Mt. 16:10); ܒܐܝ ܫܘܠܛܢܐ *by what authority?* (Mt. 21:23); ܡܢܐ ܥܕܒ̈ܬ *what torment?* (Spic.

Syr. 40:20). But ܒܚܕ ܩܠܐ *with one voice* (Acts 19:34); ܟܡܐ ܗܢܝܢ *how much expense* (Jos. Styl. 15:18); ܐܝܢ ܦܩܕܢܐ *which commandment?* (Mt. 22:36).

(2) ܟܬܒ ܩܕܫ *the Scripture-text;* ܐܢܫܐ ܐܠܗܐ *the Theanthropos.*

(3) ܠܟܠ ܚܕ ܙܘܙܐ *to every one a penny.*

(4) ܫܠܘܐ *the quail;* ܛܥܘܬܐ *the error;* ܪܙܐ *the secret.*

2. (1) ܡܘܬܐ *death;* ܐܪܝܐ *lion;* ܬܘܪܐ *bull;* ܚܡܐ *heat;* ܬܪܥܐ *situation.*

(2) ܠܐ ܒܣܡܐ (Is. 55:1) *without money;* ܠܐ ܪܚܡܢ (Rom. 1:31) *unmerciful;* ܠܐ ܚܛܐ (John. 8:1) *without sin;* ܠܐ ܢܦܫ (Ex. 21:11); ܠܐ ܬܟܫܠܐ *without offence* (Didasc. 14:19); ܠܐ ܒܥܝܪܐ *without a guide* (Sp. Syr. 43:4).

Nouns were originally made definite by putting them in the emphatic state; but in almost all cases the emphatic and absolute states have come to loose all distinction as to definiteness, so that:

1. Nouns in the *absolute* state are often definite.

(1) *a.* After ܟܠ *all.*

b. With numerals.

c. With ܟܡܐ *how much? how many?* and ܐܝܢ *which? what?*

(2) In some compound words, which are definite, the absolute state always occurs in the second noun.

(3) A noun repeated in a distributive sense is generally in the absolute state, *see* § 92. 1, (3).

(4) In nouns where the emphatic state is not found, the absolute serves for both, *see* § 86. 6.

2. Nouns in the emphatic state are often indefinite.

(1) All nouns which have lost the absolute state may be indefinite in the emphatic which has taken its place.

(2) In negative expressions the noun though indefinite is often in the emphatic state.

Remark—In most of the above cases the other state, if found, would be equally proper.

II.

1. (1) ܐܵܦ ܟܠܡܵܐ ܚܪܫܵܐ *the mute man spake* (Mt. 9:33).

ܐܦ ܬܪܝܬܵܐ ܣܵܡܬ *she placed the second* (Addai the Ap. 14:10); ܐܦ ܐܢܫܹܐ ܗܵܠܹܝܢ ܕܟܠܘ ܐܶܠܵܐ *but the men who ate* (Mt. 14:21). (*See also* John. 18:16, 4:49.)

(2) ܐܦ ܟܘܟܒܵܐ ܕܚܙܘ ܐܝܟ *and behold the star that they saw* (Mt. 2:9).

ܐܚܵܐ ܕܥܡܝ ܐܦ ܗܘ ܐܚܵܐ *the brother who was with me* (Joshua the Sty. 29:15). (*See also* John. 5:9.)

(3) ܐܦ ܡܶܠܬܵܐ ܐܦ *and the word* (John. 1:1); ܐܦ ܬܠܡܝܕܹܐ ܕܝܫܘܥ *and the disciples* (Mt. 14:19); ܐܦ ܩܝܬܪܵܐ ܠܵܐ ܝܕܥܵ ܐܦ *and the cithara knew not* (Sp. Syr. 4:17).

(4) ܐܦ ܗܵܕܵܐ ܐܢܬ ܨܒܹܐ *and this thou art wishing* (J. S. 7:22).

ܐܦ ܗܵܠܹܝܢ (Ad. Ap. 10:20); ܐܦ ܗܵܠܹܝܢ ܐܢܫܹܐ *these men* (Sp. Syr. 9:4).

2. ܒܙܒܢܹܐ ܣܓܝܐܹܐ *many times* (Mk. 9:22); ܒܥܓܠܵܐ *suddenly* (Lk. 2:13).

To avoid the ambiguity arising from the emphatic state's losing its power of determination, nouns were often made definite by the personal or demonstrative pronoun.

(1) The demonstrative might precede its noun.

(2) The demonstrative might follow its noun.

(3) The personal pronoun preceded its noun.

(4) ܐܦ might be put before the demonstrative pronoun in order to make it emphatic.

2. The absolute state is yet used in cases which are necessarily indefinite, especially in adverbial phrases.

3. (1) ܫܪܵܪܵܐ ܚܙܘܬܵܐ *the true vision* (Sp. Syr. 22:6).

ܠܥܡܵܐ ܟܢܥܵܝܵܐ *to a strange people* (Ex. 21:8); ܠܒܘܫܵܐ ܪܟܝܟܵܐ *soft raiment* (Mt. 11:8); ܢܣܝܼܵܐ ܣܓܝܐܹܐ *many miracles* (John. 11:47); ܪܘܚܹܐ ܐܚܪܢܹܐ *other spirits* (Lk. 11:26).

Rem. 1.—ܬܪܝܢ ܢܫ̈ܐ *two women of rank* (J. S. 70:10).

ܫܪܪ̈ܐ ܣܗ̈ܕܐ *true witnesses* (Aphr. 461:3).

Rem. 2.—ܫܒ̈ܥܐ ܐܚ̈ܪܢ̈ܐ *seven other spirits* (Mt. 12:45). (*See* Mt. 28:12, Gen. 41:18, Acts 9:43, 17:4.) ܠܐ ܙܥܘܪܐ ܕܕܗܒ *not a little gold* (J. S. 37:5).

Rem. 3.—ܬܪܬܝܢ̈ܐ ܫܓ̈ܝܐ *the second error* (Mt. 27:64): ܫܓ̈ܝܐ ܕܡܚܒ̈ܠܢ̈ܐ *the destructive error* (Ad. Ap. 22:5).

(2) *a.* ܐܝܕ ܟܦ̈ܢ (Gen. 3:11); ܡ̈ܝܐ ܓܢ̈ܒܐ ܡܬ̈ܩܢ̈ܐ *stolen waters are sweet* (Prov. 9:17). (*See also,* Gen. 1:2, 1:6, Mt. 12:34); ܚ̈ܛ̈ܝܗܝ ܕܢ̈ܦ̈ܫܢ̈ ܣ̈ܓ̈ܝ̈ܐ *the diseases of our souls were many* (J. S. 21:4) (*See also,* 21:8,17.) ܐ̈ܒ̈ܪ̈ܝ̈ ܢ̈ܛ̈ܪ̈ܝ̈ܢ *the limbs were kept* (J. S. 22:18).

b. ܐ̈ܒ̈ܝ̈ ܥ̈ܒ̈ܕ̈ܝ̈ ܒ̈ܝ̈ܫ̈ ܚ̈ܛ̈ܝ̈ܢ *for their deeds were evil* (John 3:19); ܐ̈ܢ̈ܬ̈ ܒ̈ܝ̈ܫ̈ ܐ̈ܢ̈ܬ̈ *Ye, who are evil* (Mt. 7:11). (*See also,* Mt. 12:34, Lk. 1:42, 11:13, 16:11); ܐ̈ܒ̈ܝ̈ ܙ̈ܕ̈ܩ̈ *Be ye ready* (Lk. 12:40); ܣ̈ܓ̈ܝ̈ ܡ̈ܗ̈ܡ̈ܢ̈ ܩ̈ܛ̈ܝ̈ *the believers are few* (Ad. Ap. 9:17); ܐ̈ܡ̈ܬ̈ ܩ̈ܫ̈ܛ̈ *that they are true* (Sp. Syr. 18:7).

4. ܐ̈ܪ̈ܥ̈ (Gen. 1:18); ܐ̈ܪ̈ܙ̈ ܣ̈ܡ̈ܐ (J. S. 65:20); ܐ̈ܪ̈ (J. S. 67:13); ܐ̈ܪ̈ (=ܐ̈ܪ̈ܥ̈); ἀήρ.

3. (1) Attributive adjectives usually follow the determination of their nouns.

Rem. 1.—The noun is sometimes in the absolute and the adjective in the emphatic state.

Rem. 2.—The noun is sometimes in the emphatic and the adjective in the absolute state.

Rem. 3.—Nouns found in the absolute state only may have adjectives in the emphatic state.

(2) *a.* A predicate noun, adjective, or participle, is commonly put in the absolute state.

b. But the predicate is sometimes put in the emphatic, especially if

it is a substantive or if it is an adjective or participle taken as a substantive.

4. Pronouns are always determinate. Infinitives, the names of months, and most foreign words are indeterminate in form, even when determinate in sense. ܚܰܕ when used in connection with a numeral for a day of the week is unchangeabls, *e. g.* ܚܰܕ ܒܫܒܐ *Sunday* (Mt. 28:1); ܐܪܒܥ ܒܫܒܐ ܚܕ *Wednesday* (J. S. 62:2).

§ 94. Apposition.

1. ܩܕܡܝܐ ܪܘܚܐ (Mt. 10:4); ܪܘܚܐ ܕܡܥܪܒܐ *the west-wind* (Ex 10:19); ܠܘܛ ܐܚܘܗܝ (J. S. 84:7); ܫܘܠܝܗܝ ܐܝܟ ܓܘܦܢܐ *tails, burning firebrands* (Is. 7:4); ܬܠܬ ܡܐܐ ܕܪܝܫ ܟܠ ܚܕ ܗܘ *chickpeas were* 500 *numia a kab* (J. S. 34:20).

2. ܡܐܐ ܕܙܝܬ ܪܘܚܐ *a hundred measures of oil* (Lk. 16:6).
ܚܡܫ ܛܥܢܐ ܕܟܣܦܐ *five loads of silver coin* (J. S. 10:21).

3. ܛܒ ܛܒ *very good* (Kirsch Chrest. p. 130:12); ܥܠܡ ܥܠܡ *very lad* (S. S. 23:14, Mt. 4:24); ܚܕ ܚܕ *one by one* (John. 8:9, J. S. 77:2); ܒܐܪܥܐ ܕܐܝܒܝܗ ܒܐܪܥܐ ܕܡܘܐܒ *in the land of his enemies, in the land of Moab.*

4. ܩܕܡ ܗܘ ܠܡܫܒܘܥ ܒܪ ܢܘܢ ܗܘ *he was the first to save him* (J. S. 3:1).
ܗܡܢ ܐܫܬܐܪ ܐܝܟ ܕܐܫܬܘܙܒ *Haman remained, as an escaped one* (Aphr. 52:15); ܩܕܡ ܚܒ ܥܡ ܐܠܗܐ ܗܘ *he first showed good will* (J. S. 23:17); ܕܐܦ ܠܗܢ ܕܩܕܡ ܐܫܬܡܥ ܠܗܘܢ ܒܫܘܪܐ (=lit.) *and they who first had the gospel preached* [*to them*]. (Heb. 4:6)

5. ܣܓܝ ܡܠܝܢ *many things* (Sp. Syr. 6:6); ܣܓܝ ܥܦܪܐ *much earth* (Mk. 4:5); ܙܥܘܪ ܥܢܝܐ *a little consolation* (J. S. 32:10); ܙܥܘܪ ܢܗܝܪܐ *the little light* (J. S. 31:15).

Rem. 1.—ܛܘܪ ܙܝܬܐ *the mount of Olives* (Mt. 21:1); ܗܘ ܛܘܪ ܙܝܬܐ *id* (Mt. 26:30); ܛܘܪ ܫܡܫ (J. S. 65:20).

Rem. 2.—ܬܠܬ ܩܘܛܝ ܫܥܪܐ *three measures of barley* (Rev. 6:6); ܩܒ ܦܘܠܐ *a kab of beans* (J. S. 34:20).

1. The first noun denotes a person or thing, the second defines it.

2. The second denotes the principal idea, the first defining its measure, weight &c.

3. The second noun is a repetition of the first for emphasis, distribution, or multiplication (*see* § 92. 1. (3); or the first word in a clause is repeated in order to add a new idea to it.

4. We meet occasionally with constructions similar to the Greek predicative, or modal accusative.

5. ܣܓܝ *many;* ܙܥܘܪ *little* and ܐܚܪܢ *other*, often stand before their noun; as also do other adjectives occasionally, *see* § 99. 1, *Rem.* 1.

Rem. 1.—Names of places and times are frequently connected by ܕ, or may be in simple construction, *see* § 96. A. B. The construction with ܕ is really a kind of apposition.

Rem. 2.—The thing contained may be connected with the thing containing by means of ܕ.

6. (1) ܟܠ ܗܢܐ ܢܚܡܬܐ *all this consolation* (J S 42. 14).

ܟܠ ܓܝܫܗ *all his army* (J. S. 88. 9).

ܒܟܠ ܐܪܥܐ *in all the land* (Lk. 4:25).

(2) ܫܩܠ ܟܣܦܐ *he cast the silver* (Mt. 27:5). (So Mt. 14:10, 26:51).

ܟܕ ܐܡܪ ܠܗܢܐ ܡܠܬܐ *when he told this word* (Aphr. 520:18).

(3) ܢܚܒܠ ܠܗ ܠܚܒܪܘܬܐ *he should destroy the friendship* (Ined. Syr. 8:16).

ܝܘܢܬܢ ܡܣܪ ܠܕܘܝܕ *Jonathan delivered David* (J. S. 2:18). (*See also* 12:9, 21:6).

(4) ܕܢܫܙܒ ܠܗ ܠܡܕܝܢܬܐ *that he would deliver the city* (J. S. 56:1).

6. (1) The second noun may be in apposition with the pronominal suffix of the first. So especially after ܟܠ meaning „*all the*".

(2) The noun may be in apposition with the pronominal suffix of the verb.

(3) The noun in apposition with the pronominal suffix of a verb is generally preceded by ܠ.

(4) Occasionally, we find a pronoun and a noun each preceded by by ܟ and both in apposition with the pronominal suffix of the verb.

§ 95. The Nominative Absolute.

1. ܟܕ ܓܒܪܐ ܡܢ ܙܥܘܪܬܐ ܗܕܐ ܐܬܦܢܐ ܥܠܝܗ ܩܒܠ ܗܘ *For when a man has been turned from the little error, there is received by him etc.* (Sp. Syr. 22:3). (lit. *For a man when etc.*); ܐܒܢܐ ܕܣܪܚܘ ܒܢܝܐ ܗܢܘ ܐܬܬ ܠܪܝܫ ܙܘܝܬܐ *The stone which the builders rejected, it has become the head of the corner* (Mt. 21:42). (*See also* Mt. 4:10); ܐܦ ܚܢܢ ܓܒܪ ܐܬܒܫܪ (*lit.=*) *For we, also, we have been preached the gospel* (Heb. 4:2).

2. (1) ܟܕ ܣܒܪ ܐܬܪ ܠܗ ܗܘ *he hoped that he had found the time* (J. S. 18:12); ܟܕ ܡܪܕܘܬܐ ܠܐ ܝܕܥ *rebellion, they know it not* (Aphr. 177 *ult.*); ܟܕ ܕܡܘ ܕܝܠܗ ܢܓܪ ܠܗ *his own blood, the dogs licked it up* (Aphr. 183:16).

(2) ܟܕ ܐܢܐ ܘܦܩܕ ܠܝ *and me, the Lord commanded me* (Deut. 4:14). ܐܝܠܝܐ ܕܐܝܙܒܠ ܪܕܦ ܠܗ *Elijah, Jezebel persecuted him* (Aphr. 123:18).

(3) ܟܕ ܐܡܪ ܠܗ ܠܝܫܘܥ ܡܐ ܐܥܒܕ ܠܗ *to Jesus what shall I do to him?* (Math. 27:22). ܟܕ ܩܛܣ ܩܣܛܢܛܝܢ ܠܓܢܪܠ *Constantine he made a general* (J. S. 45:8). (*See also* 91:5).

3. ܙܝܢܗ ܡܢ ܙܝܢܟ ܗܘ *his weapon, it is weaker than ours* (Aphr. 137:21); ܐܒܘܢ ܐܝܟ ܐܒܪܗܡ ܗܘ *Our father Abraham is he* (John. 8:39). (*See also* Heb. 3:4, Aphr. 7:2, 14:10, Mt. 26:48). ܡܒܪܟ ܡܒܪܟ ܗܘ *he that blesses, blessed is he* (Did. 4:14); ܟܠ ܕ— ܗܘ ܫܡܗ *all that &c. that is its name* (Gen. 2:19).

4. (1) ܟܠ ܡܛܠ ܗܝܡܢܘܬܐ ܕܗܒܠ ܩܪܒܢܗ ܗܘ ܐܬܩܒܠ *For on account of Abel's faith, his gift was accepted* (Aphr. 18:4). (*See also* 63:17, 449:15).

ܐ ܐܢ ܗܘ ܕܢܡܪ ܒܥܠ ܠܒܪ ܐܢܫ ܒܟܕܒ ܒܗ ܐ *if they shall speak evil against a man falsely* (Did. 14:14).

(2) ܟܠ ܕܐ ܐܢܐ ܗܘ ܕܐܡܪ ܠܟܘܢ ܐܟܢ ܐܦ ܐܢܐ ܗܘ ܕܥܒܕ ܠܟܘܢ *according to all which I was preaching to you, so have I conducted myself* (Ad. Ap. 41:3).

(3) ܐܝܟ ܕܐܝܬ ܠܗ ܠܐ ܚܕ ܡܢ ܟܠ ܗܢܐ ܥܕܪܐ ܕܐܒܕ ܗܘ ܐ *the sheep, which from the whole flock was lost, for it does the shepherd care* (Aphr. 142:10).

Rem. ܥܠ ܗܕܐ ܗܘ ܟܬܝܒ ܐܦ ܟܕ ܐܡܪ *concerning Jesus it is further so written* (Aphr. 112:9).

5. ܗܫܐ ܗܢܘܢ ܩܪܢܘܗܝ ܕܬܝܠܐ ܬܒܝܪܝܢ ܗܘ ܐ *now are the ram's horns broken* (Aphr. 83:20); ܘܚܒܠܗ ܕܡܢ ܕܠܐ ܐܬܟܠܡ ܐܬܐܣܝ ܗܘ ܐ *and the wound of him who is not ashamed is healed* (Aphr. 136:3). (So Aphr. 449:15).

6. ܘܐܢܬ ܒܥܐ ܠܡܕܥ ܗܢܐ ܡܠܬܐ ܗܕܐ ܐ *and thou wishest to learn this very thing* (J. S. 7:22); ܚܕ ܗܢܐ ܠܐ ܥܒܕ ܒܗ ܡܕܡ ܕܠܐ ܫܦܝܪ ܗܘ ܐ *but this one, nothing despicable has been done by him* (Lk. 23:41); ܡܢ ܐܢܬ ܗܘ ܐ *thou—who art thou?* (John. 1:19); ܐܢܐ ܐܡܪ ܠܟܘܢ ܗܘ ܐ *but I, I say this to you* (Ded. 1:23); ܐܢܬ ܗܘ ܒܪܟ ܠܗ *do thou bless him* (Did. 2:13); ܢܫܘܕܐ ܠܗ ܐ *we will persuade him* (Mt. 28:14).

A noun or pronoun, called the Nominative Absolute, is often put for emphasis at the beginning of a sentence, its grammatical position and case being assumed generally by a pronoun agreeing with it in gender and number. Sometimes the noun, or pronoun, to be emphasized, is itself repeated.

1. The logical subject of the sentence may be put first.

2. The logical object may be put first: (1) the noun without, the pronoun with Lomadh; (2) the noun with Lomadh, the pronoun suffixed to the verb; (3) both with Lomadh.

3. The logical subject is often resumed by ܗܘ or ܗܝ, especially when the latter is equivalent to the copula.

4. The nominative absolute is often the logical object of a preposition,

(1) expressed, or (2) understood. The object is emphasized when the demonstrative pronoun is used after the preposition instead of the pronominal suffix, *see* (3).

Remark—The preposition may be used before the noun placed first in the sentence as well as before the pronoun, which assumes the usual grammatical position of the noun.

5. The nominative absolute is often the logical genitive after a noun, its grammatical place being assumed by a pronominal suffix.

6. The same rules that are true of the noun are true also of the pronoun when in the nominative absolute.

§ 96. The Genitive.

The Genitive relative may be expressed:

I. By the construct state.

II. By means of the relative pronoun ܕ.

III. By means of the pronominal suffix and the relative pronoun ܕ.

IV. By means of the preposition ܠ.

I. Construction or Annexion.

1. *a.* ܒܥܠܙܒܘܒ *Beelzebub* (Mt. 13:28); ܒܪ ܐܢܫܐ *son of man* (John. 2:25); ܓܠܝܐ *openly* (Bar Heb. Sch. Mor. 1:23); ܫܘܕ ܒܝܫܐ *suspicion* (1 Tim. 6:4); ܙܢܝ ܕܟܪ *sodomites* (Dit. 1:21).

b. ܬܫܒܘܚܬܐ ܕܬܪ̈ܝܨ *orthodoxy;* ܫܘܬܦ ܕܥܒܕ *συλλειτουργος Athan.* (Fest. Lett. 25:7); ܣܘܦ ܕܡܣܒ *συπαβοῦντες* (Ps. 91:15 Hex.[Nöl.]).

2. *a.* ܒܝܬ ܡܠܟܐ *palace* (Bar Heb. Sch. Mor. 1:14); ܡܪܝ̈ܪ̈ܬ ܥܦ̈ܝ *bitter fruits;* ܡܕܝܢܬ ܐܘܪܫܠܡ *capital city* (J. S. 12.2); ܛܘܪ ܙܝܬ̈ܐ *mount of Olives* (Mt. 26:30); ܡܠܟܐ ܝܘܥܙ *counsellor* (Rom. 11:34).

b. ܚܣܪ ܡܫܡܥ *wanting of mind* (Gal. 3:1); ܥܒܕ ܒܟܣܦ *a slave bought for silver* (Ex. 12:14); ܫܝܟ ܠܚܒܐ *sick of love* (Song of Songs 2:5).

Rem. ܫܦܝܪ ܚܙܘܬܐ *beautiful in countenance* (Gen. 12:11); ܡܫܠܝܛ ܒܢܦܫܗ *ruling over himself* (Sp. Syr. 19:8).

3. ܡܢ ܩܕܡ ܦܪܕܝܣܐ *from the east of Paradise* (Gen. 3:24); ܒܫܦܪܐ *at sunrise* (Mk. 1:32); ܣܓܝ̈ܐ ܐܪܡܠ̈ܬܐ *many widows* (Lk. 4:25); ܒܬܪ̈ܝܢ ܝ̈ܘܡ̈ܢ *a few days* (John. 2:12); ܒܝܕ ܢܒܝܐ *through the prophet* (Mt. 27:9); ܩܕܡ ܟܢܫܬܐ *before the assembly* (Mt. 27:24); ܒܫܡ ܐܒܐ *in the name of the father* (Mt. 28:19); ܒܪ̈ܥܝ̈ܐ (J. S. 2:15).

1. (1) ܡܠܟ ܫܠܡ *king of Salem* (Gen. 14:18); ܚܛ̈ܗܝܗܘܢ *their sins* (Gen. 18:20); ܐܢܬܬ ܩܪܝܒܗ *the wife of his neighbor* (Did. 1:19); ܢܦܫܟ *thy soul* (J. S. 2:17); ܚܟܡܬܗ *his wisdom* (J. S. 4:8).

(2) ܕܚܠܬ ܐܠܗܐ *fear of God* (Acts 9:31); ܠܡܪܚܡ ܫܠܡܐ *for the love of peace* (J. S. 90:5); ܕܚܠܗ *fear of him* (Sp. Syr. 2:25); ܪܚܡܬ ܟܣܦܐ *the love of silver* (1 Tim. 6:10); ܪܚܡܗ ܥܠ ܠܒܗ *the love for her entered his heart* (Sind. 4:10).

Rem. 1.—ܗܫܐ ܒܥܠܬ ܚܒܠܐ *now the cause of the destruction* (Ephr. II. 124:3 [Nöld.]); ܓܒܪ ܚܝܠ ܗܘܐ *he was a hero of strength* (Judges 11:1).

Rem. 2.—ܣܦܪ̈ܐ ܕܐܓܪ̈ܬܐ ܣܦܪ̈ܐ ܕܐܢܓܪ̈ܦ̈ܐ *βιβλία ἀναγεγράμμενα* (James of Edessa Z. D. M. G. XXXII, p. 488.9); ܚܝ̈ܐ ܒܥܠ̈ܐ *living miserably* (Jul. 112:13 [Nöld.]); ܪܚܡܢܐ ܠܐܠܗܐ *God-loving* (J. S. 1:1).

Rem. 3.—ܒܝܪܚ ܬܡܘܙ ܒܫܢܬ ܫܢ̈ܝ̈ *in the month of Haziron and of Tammuz* (J. S. 40:10).

The genitive relation, called construction or annexion, is denoted by a noun in the construct state (*see* § 76), followed by a noun in the emphatic state. The following varieties may be noted.

1. Where two, or more, words form together but one idea, as (*a*) in compound words, and (*b*) in translations of a single Greek word.

2. Where the first word has a main idea which the second limits as to quality, origin, possession, designation &c. The first may be (*a*) a noun, or (*b*) an adjective:

Rem.—A preposition may come between the adjective and the noun.

3. Where the second noun has the main idea, which the first limits as to time, place, quantity, manner &c. Many compound prepositions are used in this construction.

4. Where two words have distinct ideas of equal value, we have (*a*) the subjective genitive, (*b*) the objective genitive.

Rem. 1.—A particle, or enclitic verb, occasionally comes between the two nouns in construction.

Rem. 2.—A participle may be in construction with an adverb, or with a governed noun preceded by ܠܟ.

Rem. 3.—A noun in the construct may have two nouns after it. Generally, however, in such cases the relative ܕ is employed.

§ 97 A.

II. The Genitive with ܕ.

1. ܢܒܝܐ ܕ̈ܫܩܪ̈ܐ *ψευδοπροφηται* (Mt. 24:24).

2. ܡܠ̈ܟܘܬܐ ܕ̈ܫܡ̈ܝܐ *the kingdom of heaven* (Mt. 13:11); ܒܐܪ̈ܥܐ ܕ̈ܟܠ̈ܕ̈ܝܐ *in the land of the Chaldeans* (Julianos 6:1); ܛܘܪܐ ܕ̈ܙܝ̈ܬܐ *the mount of Olives* (Mt. 21:1); ܪܘ̈ܚܐ ܕ̈ܩܘ̈ܕܫܐ *the Holy spirit* (Mt. 28:19); ܒ̈ܝܬ ܠ̈ܚܡ ܕ̈ܝܗ̈ܘܕ̈ܐ (Mt. 2:1); ܦ̈ܨܚܐ ܕ̈ܝ̈ܘܡ̈ܐ *the Passover* (John. 13:1).

3. ܫܢ̈ܬ̈ܐ ܐ̈ܠܦ̈ܐ ܘ̈ܫܬ̈ܐ 6000 *years* (Aphr. 36:20); ܩ̈ܒ̈ܐ ܕ̈ܒ̈ܙ̈ܐ *a kab of beans* (J. S. 34:20).

4. ܫ̈ܘܒ̈ܚܐ ܕ̈ܐ̈ܠܗ̈ܐ *the glory of God* (John. 11:4); ܒ̈ܐܘܪ̈ܚ̈ܐ ܕ̈ܚ̈ܛ̈ܐ̈ *in the way of sinners* (Mt. 5:10); ܡ̈ܨ̈ܪ̈ܦ̈ܐ ܕ̈ܒ̈ܢ̈ܝ̈ܢ̈ܐ *expenditures for the building* (J. S. 81:18); ܒ̈ܓ̈ܠ̈ܠ ܕ̈ܦ̈ܓ̈ܪ̈ܗ̈ܘܢ̈ *on account of the leanness of their bodies* (J. S. 37:1); ܐ̈ܘܪ̈ܚ̈ܐ ܕ̈ܠ̈ܐ̈ܝ̈ܠ̈ܢ̈ *the way to the tree* (Gen. 3:24).

Rem. 1.—ܒܣܘܦܗ ܕܚܝܘܗܝ ܥܒܕ *at the time of the end of his life* (J. S. 91:15), ܐܟܝܬܐ ܕܓܪܥܐ ܘܟܦܢܐ ܘܡܘܬܢܐ *afflictions of locusts and famine and pestilence* (J. S. 40:16). See, also, J. S. 92:11; Did. 1:5. ܒܪܝܬܐ ܕܫܡܝܐ ܘܐܪܥܐ (Gen. 2:4). See, also, Gen. 30:37; Mt. 26:28. ܣܦܪ ܚܝܐ ܕܝܠܟ *thy book of life* (Ps. 69:28); ܚܛܗܝ ܘܚܛܗ ܕܐܒܗܝ *my sin and that of my fathers* (Legends of St. Mary [Ms.] p. 9:1); ܡܠܐ ܕܡܪܢ ܘܕܡܫܝܚܗ *the words of our Lord and of his Messiah* (J. S. 46:7); ܚܫܐ ܕܢܦܫܗ ܘܕܦܓܪܗ *sufferings of his soul and of the body* (Overbeck 175:26).

Rem. 2.—ܒܣܪ ܟܠ ܚܝܐ *any flesh of an animal* (Sp. Syr. 7:26); ܡܢ ܟܠ ܚܝܠ ܕܪܘܡܝ *from all the power of Rome* (Did. 75:6); ܕܠܐ ܒܥܠ ܐܢܬܬܐ *born without marriage* (Overbeck [Nöld. § 206]).

Rem. 3.—ܣܘܟܐ ܕܫܠܡܘܢ *Solomon's porch* (John. 10:23); ܒܝܬ ܠܚܡ ܝܗܘܕܐ *Bethlehem Judah* (Mt. 2:1); ܦܬܝܠܘܬ ܕܥܬܪܐ *the deceitfulness of riches* (Mt. 13:22).

Rem. 4.—ܥܠܬܐ ܕܡܘܬܐ ܟܠ ܥܠܬ *any cause whatsoever of death* (Ad. Ap. 12:13); ܡܛܠ ܕܝܠܦܢܐ ܕܐܠܗܐ ܚܬܝܡ ܗܘ ܒܠܒܐ *because the divine teaching is the seal of the mind* (Sp. Eph. Syr. Overbeck p. 22:6).

By means of the relative ܕ, all the varieties of the genitive mentioned under I. may be expressed, ܕ being in apposition with the noun preceding it, and in construction with that which follows.

Rem. 1.—The construction with ܕ is usual where there are two or more genitives. Where two or more genitives are dependent on one noun, the first may be in construction, the second with ܕ, though usually both, or all, have ܕ.

Rem. 2.—The first noun is occasionally found in the absolute state, or even the construct.

Rem. 3.—This is the construction used with foreign and indeclinable nouns, *see* § 86. 6.

Rem. 4.—Sometimes a word comes between the first noun and the relative, *see* B. Rem. 2.

§ 97 B.

III. The Genitive relation denoted by the pronominal suffix and ܕ.

ܒܥܝܢܐ ܕܐܪܥܐ *in the heart of the earth* (Mt. 12:10).

ܥܒܝܕܘܗܝ ܕܡܫܝܚܐ *the works of Messiah* [lit. *The works of him who is Messiah*] (Mt. 11:2).

ܣܛܢܬܗ ܕܡܫܝܚܐ *the reproach of Christ* (Heb. 11:26).

ܕܚܠܬܐ ܕܡܪܢ *the fear of the Lord* (Did. 1:8).

Rem. 1.—ܒܐܕܢܗ ܕܝܡܝܢܐ *his right ear;* ܡܠܟܘܬܗ ܕܥܠܡܐ *his eternal kingdom* (Did. 1:5).

Rem. 2.—ܕܚܠܬܐ ܕܐܠܗܐ *for the fear of God* (Sp. Syr. 2:26); ܐܒܐ ܗܘܐ ܠܝܬܡܐ *for he was the father of the orphans* (Overbeck 207:19); ܐܢ ܐܢܬ ܗܘ ܒܪ ܐܠܗܐ *if thou be the son of God* (Mt. 27:40); ܘܗܘ ܐܦ ܗܘܐ ܚܒܪ ܠܡܬܟܢܝܢܐ *and he was, moreover, a companion of the sorrowing* (Ov. 207:2); ܗܕܐ ܗܘܐ ܒܪ ܐܠܗܐ *this was the son of God* (Mt. 27:55).

Rem. 3.—ܥܠ ܗܕܐ ܕܢܟ *because of this* (J. S. 11:19). (But Sp. Syr. 2:11 ܥܠ ܗܕܐ ܕܢܟ).

Rem. 4.—ܒܟܠ ܐܪܥܐ *in all the earth* (Lk. 4:25); ܟܠ ܚܝܠܗ *his whole army* (J. S. 10:12); ܟܠ ܗܝܡܢܘܬܢ *of our whole faith* (Aphr. 6:16).

When the second noun is determinate, the first often takes a pronominal suffix, agreeing in gender and number with the second noun. The second noun is really in apposition with the pronominal suffix of the first.

Rem. 1.—When the clause with ؟ is an adjective clause, limiting the noun and not the pronominal suffix, it is treated as a nominal sentence, of which ؟ is the subject and the noun, substantive or adjective, is the predicate. If this predicate is an adjective, it is in the absolute state and agrees with its antecedent in gender and number, *see* § 79. 2.

Rem. 2.—One, or two words, especially particles, pronouns, enclitic copulas may come between the pronominal suffix and the relative, *see* A, Rem. 4.

Rem. 3.—A preposition may take this construction.

Rem. 4.—ܟܠ *all,* takes the pronominal suffix agreeing in gender and number with the following noun. The noun, however, is put in direct apposition with the suffix, ؟ being omitted.

§ 98.

IV. Genitive with Prepositions.

1. ܗܘܬ ܒܢܝ؟ ܕܡܢ ܟܠ ܢܫ̈ܐ ܕܒܝܬ ܡܠܟܐ ܕܗܘܢ *she was among the women belonging to the king of the Huns* (J. S. 19:6); ܗܕܡ ܪܓ̈ܠܝܟ *a stool for thy feet* (Acts 2:35); ܕܥܒܕ ܠܗ *composed by him* (J. S. 51:18); ܠܕܘܝܕ *by David* (Ps. 3 *heading*).

Rem.—ܡܫܠܡ̈ܢܐ ܕܗܝܡܢܘܬܢ *finisher of our faith* (Heb. 12:2); ܡܫܬܐ ܕܩܣܛܢܛܝܢܘܦܠܝܣ *the conquest of Constantinople* (Kirsch, Chrest. 136:1).

2. ܐܚܕ ܡܢ ܪܫ̈ܝܗܘܢ ܕܐܚܕ *he seized five of their chiefs* (J. S. 82:22); ܚܕ ܡܢ ܪܒ̈ܐ ܕܓ̈ܝܫܐ *one of the generals* (J. S. 59:13); ܬܪ̈ܝܢ ܡܢܟܘܢ *two of you* (Mt. 18:19).

1. The genitive of possession and of the author may be expressed by the preposition ܠ.

Rem.—Verbal and some other nouns govern another noun in the accusative, the construction being equivalent to our genitive relation.

2. The partitive genitive is expressed by means of the preposition ܡܢ.

§ 99. The Adjective.

1. ܢܗܝܪ̈ܐ ܫܒ̈ܚܬܐ *great lights* (Gen. 1:16); ܫܒ̈ܚܬܐ ܫܒ̈ܚ̈ܬܐ *great praises* (J. S. 1:5); ܢܗܝܪܐ ܪܒܐ *great light* (Gen. 1:16); ܒ̈ܗܬܐ ܪܒ̈ܐ *great shame* (J. S. 1:6); ܪܘܚܐ ܪܒܐ *great wind* (Jon. 1:4); ܐ̈ܬ̈ܘܬܐ ܪܒ̈ܐ *great signs* (Mt. 24:24); ܪܘܚܐ ܛܥܝܬܐ *an erring spirit* (Is. 19:14); ܪ̈ܘܚ̈ܐ ܛܥ̈ܝܢ *erring spirits* (1 Tim. 4:1).

Rem. 1.—ܡܬܠܐ ܐܚܪܢܐ *another parable* (Mt. 13:24); ܣܓ̈ܝ̈ܐ ܫ̈ܓ̈ܝ̈ܐ *many things* (Sp. Syr. 6:6); ܙܒܢ̈ܐ ܙܥܘܪ̈ܐ *a little time* (Rev. 12:12); ܫܡ ܫܝܬ (Gen. 5:7); ܫܘܬܐ ܩܕ̈ܡ̈ܝܬܐ *the first foundation* (Sp. Syr. 49:29); ܫܓ̈ܝ̈ܫ ܗ̈ܫ̈ܐ ܗ̈ܕ̈ܐ *now the excellent Sergius;* ܡ̈ܪ̈ܝܡ ܒ̈ܬܘܠܬܐ *holy Mary* (Aphr. 180:2); ܝܥ̈ܩܘܒ ܗ̈ܫ̈ܐ ܗ̈ܕ̈ܐ *now the honored Jacob.*

Rem. 2.—ܬ̈ܠ̈ܬܐ ܓ̈ܒ̈ܪ̈ܐ ܙ̈ܕ̈ܝ̈ܩ̈ܐ ܗ̈ܠ̈ܝܢ *these three righteous men* (Aphr. 454:3); ܝܘܡ ܚܕ *day one* (Gen. 1:5); ܫ̈ܒ̈ܥ ܒ̈ܩ̈ܪ̈ܐ ܫ̈ܡ̈ܝ̈ܢ ܫ̈ܒ̈ܥ *seven fat kine* (Gen. 41:18).

Rem. 3.—ܥܡ ܗ̈ܘ ܟ̈ܢܫ̈ܐ ܣ̈ܓ̈ܝ̈ܐ *a great company with him* (Mt. 26:47); ܗ̈ܕ̈ܐ ܛ̈ܒ̈ܐ ܗ̈ܝ ܕ̈ܐ *for this is a good thing* (Sp. Syr. 1:20); ܪ̈ܘܚ̈ܗ ܩ̈ܕ̈ܝ̈ܫܐ *his Holy spirit* (Did. 1:6); ܨ̈ܒ̈ܝܢܟ ܬ̈ܗ̈ܘ̈ܐ *thy energetic will* (J. S. 2:1).

Rem. 4.—ܕ̈ܡ̈ܗ ܩ̈ܕ̈ܝ̈ܫ̈ܐ ܕ̈ܟ̈ܝ̈ܐ *his pure and precious blood* (Did. 1:7); ܫ̈ܬ̈ܝ̈ܬ̈ܐ ܥ̈ܡ̈ܝ̈ܩ̈ܐ ܚ̈ܙ̈ܝ̈ܢ̈ܐ *sad and melancholy tales* (J. S. 5:9).

2. ܛ̈ܒ̈ܐ *that it was good* (Gen. 1:3); ܪ̈ܘܚ̈ ܐ̈ܠ̈ܗ̈ܐ ܪ̈ܚ̈ܦ̈ܐ ܥ̈ܠ̈ ܦ̈ܢ̈ܝ̈ ܡ̈ܝ̈ *the spirit of God was brooding* (Gen. 1:2); ܘ̈ ܚ̈ܝ̈ܬ̈ܐ ܕ̈ܐ̈ ܥ̈ܪ̈ܡ̈ *and the serpent was cunning* (Gen. 3:1); ܛ̈ܒ̈ ܡ̈ܕ̈ *anything that was good* (J. S. 2:17); ܫ̈ܪ̈ܪ̈ *that they are true* (J. S. 5:12); ܕ̈ ܩ̈ܪ̈ܝ̈ ܐ̈ ܕ̈ ܫ̈ܡ̈ܥ̈ *those that read or hear* (J. S. 5:12).

Rem. 1.—ܐܢܐ ܗܡܝܢ *I believe* (John. 9:38); ܐܢܐ ܒܛܝܚ *I rely* (J. S. 4:2).

Rem. 2.—ܢܦܬܚ ܥܝܢܝܟ *your eyes shall be opened* (Gen. 3:5); ܒܠܥ ܢܗܝܪܗ ܒܙܝܘ ܕܫܡܫܐ *absorbed is their light in the splendor of the sun* (Aph. 434:21).

Rem. 3.—ܕܟܝ ܥܝܢ *who had been blind* (John. 9:13); ܫܪܝܪܝܢ ܐܢܚܢܐ *we are upright* (Gen. 42:11); ܗܢܐ ܗܘ ܫܠܝܚܐ ܕܫܪܪܐ *truly this is the apostle* (Addai Apost. 34:8).

1. The adjective, or participle, when used in an attributive sense, follows the noun which it modifies and agrees with it in gender, number and state.

Rem. 1.—The adjectives ܐܚܪܢܐ *other*, ܣܓܝ *much*, ܙܥܘܪ *little, few*, often precede their nouns; as, also, do other adjectives occasionally, especially words of praise or blame.

Rem. 2.—Occasionally, the noun and adjective do not agree as to state.

Rem. 3.—One, or more words, may occur between the noun and its adjective. The pronominal suffix occurs regularly between the noun and adjective.

Rem. 4.—More than one adjective may limit the same noun.

2. When the adjective or participle is predicative, it agrees with its antecedent in gender and number, but is generally in the absolute state. It usually follow the subject noun. But:—

Rem. 1.—The predicate precedes the plural pronoun which becomes enclitic.

Rem. 2.—Sometimes when emphatic the predicate precedes the subject noun.

Rem. 3.—When the definiteness of the predicate is to be emphasized, it is put in the emphatic state. The predicate is emphatic also in nouns which have no absolute state. § 86. 17 (2).

§ 100. Comparative and Superlative.

1. ܚܝܟܐ ܡܢ ܟܠ ܚܝܘܬܐ *subtler than any beast* (Gen. 3:1).

ܐܦܝܠܘ ܡܢ ܢܦܫܟ ܐܚܒܬܢܝ *more than thyself thou hast loved me* (J. S. 2:14).

ܪܒܘ ܡܢ ܥܣܪ ܐܠܦ ܓܒܪܐ *more than* 120000 *men* (Jon. 4:11).

ܗܠܝܢ ܡܢ ܗܠܝܢ—ܫܝܢ ܐܝܟ ? *more are these than those* (J. S. 80:4).

ܠܒܪܝܬܐ ܡܢ ܒܪܝܬܗ ܦܠܚܘ *they worshipped the creatures more than their Creator* (Rom. 1:25).

Rem. 1.—ܪܒ ܠܝ ܡܢ *too great for me* (J. S. 3:8).

ܙܥܘܪ ܠܚܛܗ ܡܢ *too young for sins* (Aphr. 221:12).

Rem. 2.—ܣܒ ܠܝ ܡܢ *too old to beget* (Sp. Syr. 11:8).

ܪܒ ܠܝ ܡܢ *too great to forgive* (Gen. 4:13).

ܛܒ ܠܝ ܡܘܬܐ ܡܢ ܚܝܐ *it is much better for me to die than to live* (Jon. 4:3).

Rem. 3.—ܚܠܝܒ ܡܢ ܚܠܒܐ *they are whiter than milk* (Lam. 4:7).

ܣܡܝܩ ܡܢ ܬܠܓܐ *they are purer than snow* (Lam. 4:7).

Rem. 4.—ܢܗܘܐ ܛܒ ܠܨܘܪ ܘܨܝܕܢ ܒܝܘܡ ܕܝܢܐ ܡܢ ܠܟ *It will be more tolerable for Tyre et Sidon in the day of judgment than for you* (Mt. 11:22).

ܛܒ ܠܡܝܬ ܒܟܦܢܐ ܡܢ ܕܢܣܒܥ ܒܣܓܝܐܬ ܡܙܘܢܐ ܕܢܛܡܐ ܠܢܦܫܐ *It is better to die of hunger than by much food to obscure the soul* (Anal. syr. 7:2). ܛܒ ܠܡܝܬ ܒܟܦܢܐ—ܡܢ ܕܢܐܒܕ ܒܫܘܥܒܕܐ *It is better to die &c. rather than to perish* (J. S. 65:12).

Rem. 5.—ܥܒܕܘܗܝ ܣܓܝܐܝܢ ܡܢ ܡܠܐܟܐ *his servants are innummerable* (St. Ephrem on Dan. 7:10). (*See* Duval § 366 g.)

2. (1) ܗܢܐ ܦܩܕܡܝܬܐ ܘܪܒܐ ܗܝ *this is the greatest and the first commandment* (Mt. 22:38); ܙܥܘܪ—ܙܥܘܪ *least—greatest* (Mt. 5:19); ܐܢܐ ܐܝܬܝ ܙܥܘܪ ܫܠܝܚܐ *I am least of the apostles* (1 Cor. 15:9); ܓܒܪܐ ܛܒ ܫܦܝܪ *most excellent of men* (J. S. 1:1).

(2) ܐܝܢܐ ܦܩܕܡܝܬܐ ܗܝ ܒܢܡܘܣܐ *which commandment is greatest in the law?* (Mt. 22:36); ܙܥܘܪ ܒܝܗܘܕܐ ܡܠܟܐ *least among the kings of Judah* (Mt. 2:6).

(3) ܐܳܬܳܐ ܥܰܠ ܟܠ ܟܽܠ̈ܝ *the greatest of all plagues* (Eph. 1:204c); ܐܰܢ̈ܬ ܗܘ ܒܝܫ ܥܰܠ ܟܽܠ̈ܗܘ ܥܰܠ̈ܡܳܐ *Thou art the most wicked and the worst of men* (Act. Martyr. 223).

(4) *a.* ܡܰܠܟܳܐ ܕܡܰܠܟ̈ܳܐ *king of kings* (Rev. 17:14); ܥܒܰܕ ܥܒ̈ܳܕܶܝ *servant of servants* (Gen. 9:25); ܩܽܕܫܶ̈ܐ ܩܽܕܫ̈ܺܝܢ *holy of holies* (Ex. 26:33).

b. ܚܪ̈ܺܝܪܘܬܳܐ ܫܠ̈ܡܳܐ *perfect liberty* (Anal. syr. 49:21).

(5) ܪܰܒ ܡܰܠ̈ܳܐܟܶ̈ܐ *archangel* (1 Thess. 4:16); ܪܰܒ ܚ̈ܰܕ̈ܘܳܬܝ *my chief joy,* (Song of Songs 4:14); ܪܰܒ̈ܺܝ ܠܰܐܠ̈ܳܗܶ̈ܐ *exceeding great* (Jon. 3:3); ܪ̈ܺܝܡ̈ܶ ܐܠ̈ܳܗ̈ܶ *mighty mountains* (Ps. 36:6).

1. The comparative of adjectives is expressed by the simple adjective with ܥܰܠ. The comparative idea may be strengthened by the use of such adjectives as ܣܓ̈ܺܝ, ܫܰܦ̈ܺܝ and ܝܰܬ̈ܺܝ.

Rem. 1.—ܥܰܠ may sometimes be translated by "*too*".

Rem. 2.—ܥܰܠ in the sense of "*too*" or "*than*" is frequently used before an infinitive with the relative § 120. 1 (6).

Rem. 3.—ܥܰܠ is sometimes used in a comparative sense after verbs.

Rem. 4.—ܐ and ܘ are sometimes used instead of ܥܰܠ.

Rem. 5.—The construct state of an adjective is occasionally found before ܥܰܠ.

2. The superlative degree may be expressed:

(1) By a determinate noun *i. e.* a noun in the emphatic or construct state.

(2) By means of the preposition ܒ.

(3) By means of ܟܽܠ ܥܰܠ.

(4) *a.* By means of a noun in the singular in the genitive relation with the same noun in the plural; or (*b*) by means of a noun limited by an adjective from the same root.

(5) By means of ܪܰܒ *chief;* and *perhaps,* in a few cases, by means of ܐܠ̈ܳܗܳܐ *God.*

§ 101. The Personal Pronoun.

A. AS SUBJECT OR COPULA.

1. (1) ܐ̈ܳܢܳ ܗ̈ܶܝ ܕܐ̈ܰܚ̈ܝ ܐ̈ܳܢܳ *am I my brother's keeper?* (Gen. 4:9).

ܐ̈ܳܢܳ ܙ̈ܰܟ̈ܺܝ ܐ̈ܳܢܳ *I am guiltless* (Job. 33:9).

ܐܢܬ ܐܠܗܐ *thou art God* (Addai 3 ult.).

ܥܡܟ ܐܢܚܢ *thy people are we* (Aphr. 448:9).

Rem.—ܒܥܝܢܢ *I ask* (Eph. 3:13)

ܚܝܒ ܗܘ *he is a debtor* (Gal. 5:3).

(2) ܐܦ ܐܢܬܘܢ ܬܚܝܘܢ *ye shall live also* (John. 14:19).

ܗܘ ܢܫܘܦ ܒܪܫܟ *he shall bruise thy head* (Gen. 3:15).

ܘܐܬܬܦܫ ܗܘ *and he himself was taken* (Jos. St. 10:12).

ܗܘ ܒܥܝܕ ܒܢܦܫܗ *now Ḳawid himself* (Jos. Sty. 19:4). (*See also* Rom. 14:9; Ephes. 4:20; Acts 19:15; Lk. 3:14; Spic. Syr. 1:7).

(3) ܣܝܚܘܢ ܢܦܩ ܠܩܪܝܒܢ ܗܘ ܘܟܠ ܥܡܗ *Sihon went out to meet us, he and all his people* (Deut. 2:32); ܐܦ ܐܢܬ ܢܦܠ ܥܡ ܝܗܘܕܐ *that thou shouldest fall thou and Judah with thee* (2 King 14:10). (*See also* Deut. 5:14, 12:7; Gen. 6:18, 13:1).

2. (1) ܐܠܐ ܐܡܪܝܢ *but we say* (Jos. Sty. 42:19).

ܐܢܬܘܢ ܒܝ ܘܐܢܐ ܒܟܘܢ *and ye are in me and I am in you* (John. 14:20).

ܐܢܬ ܗܘ ܕܡܢܗܘܢ *thou art one of them* (Matt. 27:73).

Rem. 1.—ܐܢ ܠܡܐ ܬܨܒ ܠܡܐ *If to learn thou art willing* (Spic. Syr. 1:15).

ܒܓܠܠ ܗܠܝܢ ܚܛܐ ܫܠܡܘܢ *because of these things Solomon sinned* (Neh. 15:26).

ܘܐܢ ܗܢܐ ܡܠܬܐ *and if this word* (Spic. Syr. 2:5).

ܡܠܠ ܗܘ *he has spoken* (Aphr. 5:1).

ܐܠܐ ܢܩܝܡ ܐܢܚܢ ܢܘܡܤܐ *but the law we are establishing* (Rom. 3.31).

Note.—ܠܡܐ ܗܢܐ ܬܥܒܕ *this to do* (Jos. Sty. 3:32).

ܟܕ ܐܬܐ ܗܢܐ ܠܐܢܛܝܟܝܐ *when this one came to Antioch* (Jos. Sty. 13:1). (*See also* Jos. Sty. 12:11, 7:22).

Rem. 2.—ܙܥܪ ܗܝ ܗܝ *that is Zoar* (Gen. 14:8).

ܩܪܝܬܐ ܗܝ ܗܝ ܕܚܒܪܘܢ *in the city of giants i. e. Hebron* (Gen. 23:2).

ܐܕܘܡ ܗܘ ܥܣܩ *Esau i. e. Edom* (Gen. 36:19; Comp. 36:43).

Note.—ܢܒܘ ܒܥܠ ܗܘ ܓܕܥܘܢ ܝܪܥܒܥܠ *Nedubaal, that is Gideon rose up early* (Jud. 7:1).

2. (2) ܐܢܐ ܗܘ ܝܫܘܥ *I am Jesus* (Acts 22:8).

ܐܢܬ ܗܘ ܡܫܝܚܐ *Art thou the Christ* (Luke 22:67).

A. The personal pronoun may be used separately (*compare* § 95:1).

1. (1) As the subject of a nominal sentence.

Rem.—The pronoun often coalesces with the preceding participle or adjective, *see* § 35. 2.

(2) In verbal sentences to emphasize the subject. It may then often be translated by "*self*".

(3) If a second subject follows the verb the subject contained in the verbal form is emphasized by the corresponding personal pronoun.

2. It is used as a kind of copula, *see* § 130. 1 (2).

(1) Agreeing in person, number and gender with the subject.

Rem. 1.—(*comp.* § 95. 4) Here belongs the use of ܗܘ without agreement of gender or number for the putting of special emphasis upon the word which precedes it.

Note.—Sometimes the pronoun precedes the word. It is then equivalent to the article.

Rem. 2.—ܗܘ ܗܝ denotes "*that is*", "*id est*".

Note.—ܗܘ also is sometimes used for "*that is*".

(2) Agreeing in number and gender only with the subject.

B. AS SUFFIX.

1. (1) ܕܢܫܬܥܒܕܘܗܝ *that they should deliver it* (Jos. St. 56:1).

ܒܪܝܗܝ *created he him* (Gen. 1:27).

ܫܕܪܗ *he sent it* (Ad. 1:3).

ܚܙܘܗ *they saw him* (Ad. 2:10).

ܐܫܬܒܢܢܝ *the serpent beguiled me* (Gen. 3:13).

ܬܫܘܦ̈ܝܗ *thou shalt bruise him* (Gen. 3:15).

Rem. 1.—ܒܪܝܢ ܐܢܘܢ *created he them* (Gen. 1:27).

ܒܪܟ ܐܢܘܢ *he blessed them* (Gen. 1:28); ܠܐ ܐܩܒܠ ܐܢܐ ܒܗܘ *I will not accept them* (Mal. 1:13).

Rem. 2.—ܫܩܠ ܟܤܦܐ *he cast the silver* (Matt. 27:5).

ܩܛܥ ܠܐܘܕܢܗ ܕܐܝܠܘܣ *he cut off the ear of Illus* (Jos. St. 12:9).

ܦܩܕ ܐܢܘܢ ܠܬܠܡܝܕ̈ܘܗܝ *he had commanded the disciples* (Acts 1:2).

ܟܬܒܬ ܐܢܐ ܠܟ̈ܘܢ ܠܗܠܝܢ ܣܝܡ̈ܝܢ *I have written these narratives* (Jos. St. 20:17).

Rem. 3.—ܕܐܦܩܟ ܐܢܐ ܡܬܦܩܕ ܠܟ ܠܒܪܟ ܘܠܒܪ ܒܪܟ *which I am commanding thee and thy son and thy son's son* (Deut. 6:2).

Rem. 4.—ܘܩܕܡ ܒܝ ܗܘܐ *and he was before me* (John. 1:15).

ܐܙܠܘ ܒܬܪܗ *they went after her* (John. 11:31).

ܘܐܙܠ ܐܢܐ ܠܘܬ ܐܒܝ *and I go to my father* (Ad. 4:15; Acts 5:39; Acts 12:19, 10:26, 12:15; Rom. 1:22).

(2) ܬܐܟܠ̈ܝܢ *thou mayest eat of it* (Gen. 3:17).

ܕܚܘܝ ܠܟ *who showed thee* (Gen. 3:11).

2. (1) *a.* ܒܨܠܡܗ *in his image* (Gen. 1:27).

ܘܒܝܢ ܙܪܥܟ ܘܒܝܢ ܙܪܥܗ *and between thy seed and her seed* (Gen. 3:15).

ܒܚܝܝܟ *thy life* (Gen. 3:17).

b. ܠܕܟܪܢܝ *for a memorial of me* (Lk. 22:19).

ܕܚܠܬܐ ܩܕܡܘܗܝ *fear before him* (Ex. 20:20).

Rem. 1.—ܠܚܡ ܣܘܢܩܢܢ ܕܣܒ̈ܝܢ *our necessary bread* (Mt. 6:11; Mk. 16:14); ܡܢ ܙܢܝܘܬ̈ܟ ܕܥܠܡ̈ܐ *from thy whorish ways* (Ezech. 16:27).

Rem. 2.—ܒܛܘܪ ܩܕܫܗ *in his holy mount* (Ps. 87:1).

ܒܟܪܗ ܕܡܪܝܡ *her first born son* (Mt. 1:25, *so also* Mt. 3:17).

ܚܪܝܪܘܬܢ ܕܡܬܩܒܠ *our prevailing freedom* (Overbeck 21:20).

3. (1) ܒ ܗܕܐ ܒܝܘܡܬܐ *with this history* (Jos. Sty. 8:7).

ܒ ܬܚܘܬ ܫܠܛܢܗܘܢ *under their government* (Jos. Sty. 8:15).

ܒ ܗܠܝܢ ܝܘܡܬܐ ܐܝܟ ܗܘ ܕ *Now in those days* (Mat. 3:1).

(2) *a.* ܒ ܗܕܐ ܫܥܬܐ *and in the same hour* (Acts 3:7; Mt. 26:74),

ܒ ܡܠܬܐ ܗܕܐ *through the same word* (Overbeck 21:20); ܒ ܐܬܪܐ ܗܕܐ *in the same place* (Luk. 2:8); ܠ ܡܠܬܐ ܗܕܐ *the same word* (Matt. 26:44); ܐܬܪ ܒ ܐܝܠܘܣ *he met Illus* (Jos. Sty. 12:6).

b. ܠܐ ܝܕܥ ܐܢܐ ܒ ܓܒܪܐ ܗܢܐ *I know not the man* (Mat. 26:74).

ܠܐ ܐܢܫ ܢܩܛܠ ܠܗܠܝܢ ܕ ܐܢܐ ܫܕܪ *no man shall kill those whom I send*; ܒ ܠܣܥܕܬܐ ܗܕܐ *to the feast.*

Rem.—ܡܢ ܐܝܟܪܐ *from the ship* (Acts 27:3).

ܥܡ ܡܫܝܚܐ *with Christ* (Rom. 6:8).

ܒ ܗܕܐ ܕ ܗܘ *on account of this* (Acts 9:21).

ܥܠ ܗܕܐ ܟܐܦܐ *over the stone* (Aphr. 6 ult.)

B. The pronominal suffixes are substituted for the independent pronoun in all oblique cases; except in the case of the third plural after verbs, where the enclitics ܗܘܢ and ܗܝܢ are used.

1. With verbs.

(1) The pronominal suffix is generally the direct object.

Rem. 1.—The 3rd person plural after verbs is either the independent personal pronoun or the pronominal suffix after Lomadh.

Rem. 2.—The pronominal suffix is often used after a verb to determine its object.

Rem. 3.—When a second object follows, the independent personal pronoun may be used to strengthen the suffix.

Rem. 4.—Preceded by ܠ, it forms the socalled ethical dative, which can rarely be translated into English. *See* § 121:5.

(2) Sometimes it is the indirect object.

2. With nouns.

(1) The pronominal suffix may be treated as a genitive (*see* §§ 96:98):

a. subjective when it is equivalent to an adjective or possessive pronoun.

b. objective.

Rem. 1.—In the genitive relation the pronoun is usually attached to the last noun, but sometimes to the first.

Rem. 2.—With adjectives, the pronominal suffix is attached to the noun.

3. With prepositions.

(1) The pronominal suffix is used with the preposition where the noun following it is definite.

(2) When ܕ and ܠ are used with a suffix they are repeated before the noun. In this construction

a. the suffix with ܕ sometimes denotes *"the same"*, though generally it has the force of the definite article merely, *see also* § 107. 9.

b. the suffix with ܠ often has the sense of the definite article.

Rem.—The preposition ܥܠ with the pronominal suffix sometimes occurs before the same preposition followed by its noun.

ܠܘܬ and ܥܠ are used in the same way.

§ 102. The Demonstrative Pronoun.

1. ܗܵܕܵܐ ܒܙܒܢܐ *at this time* (Jos. Sty. 2:3).

ܐܸܬܘܼܬܵܐ ܗܵܠܸܝܢ *these signs* (Jos. Sty. 3:17).

ܥܠ ܗܵܕܵܐ ܡܸܠܬܵܐ *on account of this word* (Spic. Syr. 20).

ܥܠ ܗܵܠܸܝܢ ܥܒܼܕܹܐ *on account of these deeds* (Spic. Syr. 6:2).

ܗܵܕܵܐ ܙܒܢܐ *this time* (5:4).

2. ܗܵܕܵܐ ܗܘ̈ܫܥ ܢܒܝܐ *Hosea, that is "the Lord is Saviour"* (Bar Heb. Sch. M. 1:7).

ܗܵܕܵܐ ܗܘ ܦܓܪܝ *this is my body* (Matt. 26:26). *See* § 36:3.

3. ܗܘ ܕܒܠܒܕ ܕܦܩܕ ܠܗܘܢ ܡܛܠ ܕܥܒܕܘ *that that alone which was commanded them should they do* (Spic. Syr. 3:15).

ܕܝܘܡܐ ܕܕܝܢܐ ܕܥܬܝܕ ܠܡܗܘ̈ܐ *the judgement of the world to come* (Jos. Sty. 6:4).

ܥܕ ܙܒܢܐ ܕܐܬܦܩܕ ܒܡܕܥܗ ܕܠܐ ܡܬܚܛܐ *until the time decreed in His unerring knowledge* (Jos. Sty. 6:8). (*So* Jon. 4:49; Matt. 14:21 and Jos. Sty. 49:61, 5:16, 29:6).

Rem.—ܗܵܠܸܝܢ ܡܸܠܹܐ *these our words* (Aphr. 299:2).

ܒܝܕܥܬܗ ܕܫܪܝܪ ܗܘ ܕܐܡܪ *in his knowledge that which is unerring* (Jos. Sty. 6:8, 1:27).

4. ܗܢܘ ܕܝܠܟ ܠܘܬ ܗܢܐ *in comparison with this of thine* (Jos. Sty. 2:19).

ܗܢܐ ܕܝܠܟ *this of thine* (Sim. Stylites 331, Nöld.).

5. ܒܗܢܐ ܕܥܠܡܐ *at the end of it* (Addai 16:1).

ܥܠ ܗܢܐ ܕܡܠܬܐ *on account of this* (Jos. Sty. 11:19).

ܒܗܢܐ ܕܙܒܢܐ ܠܟ *for the sake of this* (Jos. Sty. 8:18).

6. ܒܗܢܐ ܝܪܚܐ ܕܗ *in the same month* (Jos. Sty. 58:6).

ܒܗܘ ܝܘܡܐ ܕܗܘ *and the same day* (John. 5:9).

ܒܗܢܐ ܡܕܝܢܬܐ *the same city* (Bar Heb. Sch. M. 1:13).

ܗܢܐ ܗܘ *the same* (Spic. Syr. 22:18).

7. ܕܡܫܬܥܒܕ ܠܗ ܕܐ *of him who has obeyed* (Spic. Syr. 5:2).

ܗܢܘܢ ܕܥܠ ܕܢܝ ܕܐ *those upon whom* (Spic. Syr. 12:2).

ܗܢܘܢ ܕܐ ܕܦܩܕܬ ܠܝ *those in which thou hast commanded me* (Jos. Sty. 1:2); ܗܘ ܕܐ ܕܢܡܣܪ ܠܝ *he who shall betray me* (Matt. 26:46); ܐܠܐ ܗܘ ܕܐ ܕܫܪܐ ܡܢ ܥܠ ܚܒܠܐ *but he who has been delivered from sufferings* (Overbeck 175:26).

Of the demonstrative pronoun it may be remarked.

1. As an adjective it may be placed either before or after its substantive.

2. Before the personal enclitic pronoun it generally coalesces into ܗܢܐ (ܗܐ ܗܢܐ)=*that is, this is*, see § 37. 3.

3. It is sometimes used like ܗܐ for distinction or emphasis, or as an article.

Rem.—A demonstrative may limit a noun in construction with pronominal suffix.

4. The demonstrative may be in construction with a personal pronoun.

5. The demonstrative may be used as a genitive.

6. "The same" is generally expressed by the demonstrative pronoun preceded by the personal pronoun. *See* § 107:9.

7. The demonstrative is used before the relative in the sense of "that which", "he who" &c. *See* § 104. 2, *Rem.* 1.

§ 103. The Interrogative Pronoun.

1. (1) ܡܢ ܗܘ ܐܡܐ ܘܐܚܝ ܡܢܢ ܐܝܬ *who is my mother and who are my brethren?* (Matt. 12:48). ܡܢܐ ܗܢܐ ܫܠܡܐ ܗܕܐ *what is this salutation?* (Luke 1:29). ܡܢ ܗܘ ܕܫܡܫ ܐܝܟ ܡܢ *who would be he that ministered?* (Spic. Syr. 3:24).

(2) ܒܪܬ ܡܢ ܐܢܬ *whose daughter art thou?* (Gen. 24:23).

(3) ܡܢܐ ܐܡܪܬ ܗܘܐ *what were you saying?* (Spic. 1:5).

(4) ܡܢܐ ܚܛܝܬ *in what have they sinned?* (Jos. St. 40·3).

(5) ܥܠ ܡܢ *on account of whom* (Jonah 1:7).

ܥܠ ܡܢܐ *on account of what* (Jon. 1:8).

Rem. 1.—ܡܐ ܕܚܝܩܐ ܬܪܥܐ *how strait is the gate* (Matt. 7:14).

ܡܐ ܠܢ ܘܠܟ *what is that to us?* (Matt. 27:4).

ܡܐ ܠܝ ܘܠܟ *what have I to do with thee?* (John. 2:4).

Rem. 2.—ܡܢ ܫܡܟ. ܐܡܪ ܠܗ ܠܓܝܘܢ *what is thy name? He saith to him Legion* (Lk. 8:30). (See also, Ex. 3:13; Jud. 13:17).

Rem. 3.—ܡܢܐ ܣܬܡ ܠܒܟ *what Satan hath filled thy heart?* (Barh. I. p. 184, l. 24 [Duv.]). ܡܢܐ ܐܢܘܢ ܡܠܟܐ ܗܠܝܢ *who are those kings?* (Chrest. Knös. p. 80 vers 10 [Duv.]).

Rem. 4.—ܥܠ ܡܢ ܕܥܒܕ ܗܢܐ *of him whosoever had done it* (Jos. Sty. 76:17).

1. ܡܢ "*who?*", ܡܢܐ (ܡܢ ܗܘ) "*who is?*", ܠܡܢ, ܡܢܐ, ܡܐ "*what?*", ܡܢܐ "*what is?*" are used substantively and may stand:—

(1) As subject.
(2) As genetive.
(3) As object direct.
(4) As object indirect.
(5) After prepositions.

Rem. 1.—ܡܐ sometimes means "*how*". It is used also in certain idiomatic phrases.

Rem. 2.—مَنِي is equivalent to our "*what*" in the phrase مَنِي هَشْمَكْ "*what is thy name?*".

Rem. 3.—مَنْنَا is in a few instances used as an adjective, and occasionally for persons.

Rem. 4.—؟ مَنِي or ؟ مَنِي may denote "*whoever*", ؟ مَنْنَا *whatsoever.* See § 107. 7 (4).

2. (1) حَدَّ بِهِ مَنْلَهُ عِمَّكُمِ *with whom was he grieved?* (Heb. 3:17); أَمَّلَهُ بِهِمْ شَمْنِي *for what is our hope?* (1 Thess. 2:19); أَمَّلَهُ عَنْدَهُمِ قَدَّمَ مِنْهُمَا *which of them should go out first?* (Jos. Sty. 26:1, see also 3:7).

(2) عَامَلَهُ هَدَكْنِي *by what authority?* (Matt. 21:23).

نَفْسَ ؟أَمِيَا أَلَهُمِ *of what spirit ye are* (Luke 9:55, see also Rev. 3:5); مَنِي أَمَّلَهُ أَلَهُ كَنَّا *from what people art thou?* (Jon 1:8).

(3) أَمَكْمِ ؟مَنِي سَمَكَ هَمْمِ *those things which are too hard for* (*i. e. above*) *my strength* (Jos. Sty. 3:13).

؟بِهِ مَنِي كَامِيَا *we surrendered to that which was* (Acts 27:15).

Rem.—أَمَّلَهُ مَنْعَفَا كَدَّبَ كَمِ ؟كَمِ *praying against* (*him*) *who is turned unto me* (Mal. 3:5).

(4) ؟مَنِي أَمَكْمِ ؟أَمِ كَنَّهُ ؟أَمِ أَمَكْمِ *what manner of persons ought ye to be?* (2 Heb. 3:11).

2. أَمَّلَهُ, أَمِيَا, أَمَكْمِ, "*who?*", "*which?*", "*what?*" may be used:—

(1) Independently or substantively.

(2) As an adjective.

Rem.—The personal pronoun sometimes comes between the adjective and the noun.

(3) In connection with ؟ to denote "*he who*". In this sense it is sometimes preceded by the demonstrative. Compare 1, Rem. 4.

Rem.—"*he who*", "*that which*" &c. are occasionally denoted by the interrogative alone. In such cases, the whole interrogative sentence is a substantive clause. § 135.

(4) أَمِ أَمَّلَهُ means "*qualis*", "*what manner of?*"

§ 104. The Relative Pronoun.

1. (1) ܕ ܒܝܬ ܐܠܘܣ *they of the house of Illus* (Jos. St. 14:12).

ܐܝܟ ܕ ܐܝܬ ܒܗ ܝܕܥܬܐ *the tree which is called that of knowledge.*

ܕ ܠܩܝܣܪ ܠܩܝܣܪ *the things of Caesar to Caesar* (Mt. 22:21).

(2) ܕ ܡܪܝܐ ܐܢܚܢ *we are the Lord's* (Rom. 14:8).

ܕ ܣܡܐܠ *those who are the left's* (Spic. Syr. 12:6; 1 Cor. 3:23; John. 1:52).

(3) ܐܝܟ ܕ ܐܢܬ ܐܬܬܗ ܒܗ *whose wife shall she be of them* (Mk. 12:23; Gen. 32:17; Mt. 22:20).

(4) ܕ ܐܢܝ ܐܢ ܕ ܒܟ ܐܝܬ *it is their part that (namely) of those who read* (Jos. St. 5:12).

ܕ ܠܒܫܗ ܐܢܝ *such as clothes and utensils* (Jos. St. 35:4).

2. ܕ ܒܠܝܠܐ ܐܬܐ *which* (masc. sg.) *went up in a night* (Jon. 4:10).

ܠ ܝܕܥ *who* (masc. pl.) *know not.*

Rem.—ܒ ܐܝܟ ܕ ܐܬܬܝܗ *wherein was put* (Matt. 28:6).

ܠ ܕ ܠܐ ܥܠ *on which* (sg.) *thou hast not labored* (Jon. 4:10).

ܕ ܒ ܐܬܬܒ ܥܠ *against whom the Lord has raged* (Mal. 1:4).

ܕ ܒ ܐܢܬܘܢ ܒܥܝܢ *whom ye seek* (Mal. 3:1).

2. (1) See § 102. 7.

(2) ܕ ܐܝܟ ܗܘ ܪܫ ܐܝ *who was the chief of the island* (Acts 28:7).

ܕ ܐܝܟ ܕ ܥܒܕܘ ܠܢܦܫܗܘܢ ܡܗܝܡܢܝܢ *who have made themselves faithful* (Matt. 19:12).

Rem.—ܕ ܝܬܒ *he who sitteth* (Ps. II, 4).

ܕ ܥܡܗ *those who were with him* (Matt. 27:54).

ܕ ܡܩܪܒ *he who offers* (Mal. 2:12).

ܕ ܫܡܫ *those who served* (Mal. 3:18).

3. ܡܘܕܥ ܕܝܢ ܠܗܘܢ ܕܒܝܬ ܡܫܟܢܬܐ *they took charge of their expenses* (Jos. St. 38:12).

ܠܐ ܗܟܝ ܡܐ ܕܢܐܡܪ ܠܟ ܠܡܚܪ *do not then take thought for the morrow* (Matt. 6:34).

Rem.—ܐܝܟ ܕܐܢ ܐܬ ܡܬܢܛܪ ܠܝ *thou didst take care of me* (Jos. St. 3:10).

ܡܚܪ ܡܬܢܛܪ ܠܗ ܠܢܦܫܗ *for the morrow will take thought for itself* (Matt. 6:34).

4. ܒܗܝ ܕܗܘ ܕܝܘܡ ܒܐܬܪ ܗܘ *in the same place where they were abiding* (Lk. 2:8).

ܐܙܠ ܡܢ ܡܠܝܛܝܢ ܕܗܘ ܫܬܐ ܒܗ *he set out from Melitine where he had been wintering* (Jos. Sty. 64:20).

5. ܐܦ ܐܬ ܐܬ ܐܝܬ ܠܗ ܐܦ *such a sign also* (Jos. Sty. 41:7).

ܐܝܬ ܐܦ ܐܝܟ ܕܐܠܝܢ *such oppressions* (Jos. Sty. 4:17).

Rem.—ܐܝܬ ܠܗ ܒܟܬܒܐ ܕܝܢ *by way of witness* (Jos. Sty. 1:3).

6. ܡܕ ܐܢܐ ܐܡܪ ܥܠ ܡܕܡ *on account of anything whatsoever* (Jos. Sty. 16).

ܐܦ ܕܐܝܟ ܕܐܠܦ ܫܢ *any old grave no matter what* (Jes. Sty. 39:10).

7. ܕܐܬܚܙܐ ܘܩܪܐ ܘܥܒܕ ܠܗ ܠܡܩܪܒ *who showed and called and made him to approach.* (L'omelia di Giac. di Sarug. 504.)

The Syriac relative pronoun ܕ was originally a demonstrative being equivalent to the Hebrew זֶה, זוּ which are also used sometimes as relative pronouns, *e. g.* Ps. 74:2; Ex. 15:13.

1. ܕ is still used as a demonstrative.

(1) In phrases which correspond to the Greek article with the genitive.

(2) In phrases which correspond to the Greek predicate or possessive genitive.

(3) In the genitive construction mentioned in § 97 A, especially noteworthy is such a use before the interrogative.

(4) Sometimes it introduces an appositional or epexegetical phrase.

Note.—ܐܝܟ ܕ also may be used in this sense, see § 101 A, Rem. 2. Note.

2. It is used as a relative pronoun for all numbers, genders, cases. See § 38. 1.

Rem.—The oblique cases are expressed, as in English, by means of prepositions, which follow with a pronominal suffix agreeing with the antecedent of the relative.

(1) *That which* is usually expressed by the demonstrative followed by the relative, see § 102. 7.

(2) For emphasis sake the relative is followed by the personal pronoun.

Rem.—The relative alone sometimes stands for "*he who*".

3. ܐܝܬ and ܠܝܬ in the sense of "*to have*" and ܒܥܐ "*to take charge of*", "*to have care of*", "*to take thought for*", take after them a noun preceded by ܕ.

Rem.—ܕ may also be used after ܒܥܐ.

4. After nouns of place, the relative is usually followed by the adverb ܟܕ.

5. ܐܝܟ followed by the relative pronoun means "*such*".

Rem.—ܐܝܟ followed by ܠ means "*by way of*".

6. ܕ preceded by the interrogative and followed by the demonstrative pronoun means "*whatsoever*", "*no matter what*".

7. More than one verb may be used after one relative.

8. It is used as a relative conjunction, especially in the senses "*that*" and "*because*", see §§ 135, 136, 137.

§ 105. The Reflexive Pronoun.

1. ܐܝܬ ܠ ܥܒܕ ܐܢܐ *have I conducted myself* (Ad. 41:4).

ܠܐܬܬܪܥܝܘ *to confirm thyself* (Spic. Syr. 43:11).

ܠܐ ܡܬܚܙܝܢ ܠܗܘܢ ܒܙܒܢܐ *laying their blame on time* (Spic. Syr. 44:7).

ܡܬܚܒܪ *to associate themselves* (Ad. 31:6).

2. ܡܬܕܟܪ ܠܗܘܢ ܒܚܛܗܝܗܘܢ *reminding themselves of their sins* (Aphr. 223:19).

ܐܬܬܒܥܠ ܒܗ *she harmed herself* (Ephr. III. 2*c*.)

ܐܫܬܙܒ *he delivered himself* (Jos. Sty. 71:1).

ܡܢ ܥܠ ܓܒܗ *on his part* (Jos. Sty. 62:6).

3. ܢܦܫܟ ܫܘܙܒ *save thyself* (Matt. 27:40, see also 27:5).

ܠܝܬ ܐܝܬܘܬܗ ܒܪܡܫ ܡܬܐ *fate itself does not exist* (Spic. Syr. 9:9).

ܡܬܚܠܦ ܥܡ ܢܦܫܗ *it disagrees with itself* (Overbeck's Eph. 45:6).

ܥܠ ܐܘܪܚܬܐ ܕܝܠܗ *of himself* (John. 7:18).

ܐܠܐ ܐܢ ܝܕܥܬ ܢܦܫܟ *if thou thyself know not* (Song of Songs 1:8).

ܘܫܚܩܬ ܫܪܐ ܒܓܘ ܢܦܫܗ *and Sarah laughed within herself* (Gen. 18:12).

ܐܬܦܠܓ ܒܢܦܫܗ *he distinguished himself* (Spic. Syr. 4:1 [Duv.]. See also Lk. 2:17; 11:17).

The reflexive pronoun is expressed:—

1. Generally by the reflexive species of the verb.
2. By the personal and possessive pronoun.
3. By such words as ܢܦܫܐ "*soul*", ܐܢܫܐ "*person*", ܟܝܢܐ "*existence*", ܪܥܝܢܐ "*mind*", ܠܒܐ "*heart*", and similar words.

§ 106. The Possessive Pronoun.

1. ܐܬܝܗ ܕܝܠܟ ܗܝ ܡܠܟܘܬܐ *because thine is the kingdom* (Matt. 6:13).

ܠܓܒܝ ܐܢܚܢܐ *for our part* (Spic. Syr. 2:9.

ܘܠܡܬܩܢ ܥܠܝܗ ܡܠܟ ܡܢ ܒܝܬ ܐܒܗܝܗ *and to set up over it a king of their own* (Jos. Sty. 17:23).

Rem. 1.—ܥܕܡܢܝ ܕܝܠܝ *my time* (John. 7:8).

ܘܫܕܪ ܐܪܓܙܐ ܒܬܪ ܒܝܬܗ *and he placed a box in front of his palace* (Jos. Sty. 24:1).

Rem. 2.—ܒܥܝܢܝܟ ܕܝܠܟ *in thine own eyes* (Lk. 6:42).

ܠܫܘܒܚܗ ܕܝܠܗ *to his own glory* (Rom. 3:7).

Rem. 3.—ܛܒܬܐ ܗܝ ܕܝܠܗ ܕܓܒܪܐ *for the good is the man's own* (Spic. Syr. 6:11).

ܐܦܣܩܘܦܐ ܕܝܠܗ ܕܩܪܬܐ *the city's own bishop* (Jos. Sty. 29:4).

ܒܫܢܬܐ ܗܕܐ ܒܝܪܚ ܐܒ *in the month Ab of this same year* (Jos. 28:1).

Rem. 4.—ܠܝ ܢܗܘܘܢ *they shall be mine* (Mal. 3:17).

1. The independent or absolute possessive is rendered by ܠܝ followed by the suffix of the person.

Rem. 1.—ܠܝ is composed of ܐ (primarily ܐܝ) and ܠ, and hence ܠܝ=what is to me, what I have. Hence ܠܝ can be used instead of the possessive adjective pronoun.

Rem. 2.—The independent possessive may be added for emphasis to a substantive or a possessive pronoun.

Rem. 3.—ܠܝ is sometimes used to emphasize the substantive which is usually subjoined with ܕ.

Rem. 4.—The preposition Lomadh with the pronominal suffix is also used to denote possession.

§ 107. The Indefinite Pronoun.

1. ܐܡܪ ܠܗ ܚܕ *then one said to him* (Matt. 12:47).

ܠܐ ܐܫܟ ܚܕ ܒܗ *it wounded no one there* (Jos. Sty. 25:17).

2. ܟܠ ܒܪ *every one* (Mk. 14:19; Matt. 26:22).

ܚܕ *every man* (Cor. 3:8, 7:2).

ܟܠ ܢܦܫ *every soul* (Rom. 13:1).

ܟܠ ܒܪ *every one* (Anal. Syr. 49:6 [Dur.]).

ܟܠ ܒܪ ܒܪ *every one* (Eph. 5:33).

ܟܠ ܚܕ *every one* (Lk. 14:33).

ܒܪ ܒܪ ܡܢ ܐܒܪܘܗܝ *in every one of their limbs* (Jos. Sty. 21:24).

Rem.—ܒܨܦܪܐ *every morning* (Am. 4:4); ܒܝܘܡܗ *each day* (Jer. 37:21).

3. ܒܪ ܡܢ ܒܪ *one from another* (Matt. 25:32).

ܒܪ ܥܠ ܒܪ *one on another* (John. 13:22).

ܒܪ ܠܪܓܠܐ ܒܪ *one another's feet* (John. 13:14).

ܫܢܝܐ *one another* (Luke. 23:12, 4:36).

ܢܫܩ ܟܠ ܚܕ *they kissed each other* (Bern. Ch. 47:12).

4. ܠܥܠ ܡܢ ܡܢ *some went out* (Jos. Sty. 60:12).

ܐܢ ܥܠ ܩܕܡ *if some of the branches* (Rom. 11:17).

ܡܢ ܥܠ *some of them* (Bern. Ch. 144:7; Rom. 3:3; Mk. 2:5).

ܐܚܪܢ ܐܡܪ *some say* (John. 9:9).

ܐܠܦ ܐܠܦ *some* (Phil. 1:15).

5. (1) ܐܠܝܢ ܐܬܦܪܣ ... ܡܢ ܐܠܝܢ ܒܥܠ *some of them were persuaded . . . and others not* (Acts 28:24).

(2) ܐܡܪ ܐܬܐ ܗܘ ܐܚܪܢ ܐܬܐ ܗܘ ܐܠܝܐ *some said: it is John; but others, it is Elias* (Matt. 16:14).

(3) ܐܠܦ ܐܠܦ ܥܠ ܣܢܐ ܐܠܦ ܒ ܛܒ ܐܠܦ ܒ ܫܘܡܥ *some out of envy, but others in good will* (Phil. 1:15); ܡܢ ܐܠܝܢ ܠܥܓ ܡܢ ܐܠܝܢ ܐܡܪ *some mocked but others said* (Acts 17:32).

6. (1) ܐܢ ܕܣܢ ܠܗ ܘܐܢ ܕܪܚܡ *the one he hates and the other he loves* (Matt. 6:24).

(2) ܐܚܪ ܙܪܥ ܘܐܚܪ ܚܨܕ *one soweth and another reapeth* (John. 4:37).

(3) ܐܠܝܢ ܒܪܟܒܬ ܘܐܠܝܢ ܒܣܘܣܝܐ *some trust in chariots and others in horses* (Ps. 20:7).

7. (1) ܡܢ ܕ ܫܡܥ *whosoever heareth* (Matt. 13:19; Spic. Syr. 4:2).

(2) ܟܠ ܡܢ ܕ ܐܝܬ ܠܗ *everyone who has* (1 John. 3:3).

(3) ܟܠ ܡܢ ܕ ܡܗܝܡܢ *everyone who believeth* (Mk. 16:16).

(4) ܡܢ ܕ ܐܝܬ ܠܗ ܐܕܢ *whosoever has ears* (Mk. 7:16; Mal. 1:14).

8. (1) ܒܟܠ ܡܕܡ ܕ ܢܡܠܠ *in whatsoever he shall speak* (Acts 3:22).

(2) ܡܕܡ ܕ ܐܡܪ ܐܢܐ *whatsoever I say* (Matt. 10:27).

(3) ܡܕܡ ܕ ܐܝܬ ܠܗ ܒܓܘ ܗܘ *whatsoever was in the midst of it* (Jos. Sty. 29.3).

Rem.—ܡܢ ܡܕܡ ܠܥܠܡ ܠܐ *on account of anything whatsoever* (Jos. Sty. 80:16).

ܟܠ ܡܢ ܕܐܝܬ ܒܗ ܩܒܪܐ ܥܬܝܩܐ *any old grave whatsoever* (Jos. Sty. 39:10).

9. ܗܠܝܢ ܕܡܩܪܒܝܢ ܒܟܠ ܫܢܐ ܗܢܘܢ ܕܡܩܪܒܝܢ *they were bringing the same sacrifices* (Heb. 10:1).

ܒܬܪ ܕܪܘܚܐ ܕܡܫܝܚܐ ܐܝܬ ܠܢ *since we have the same spirit* (Festal Letter of Athan. 7:17).

The indefinite pronouns are expressed:—

1. *One, a certain one,* by ܚܕ, or ܐܢܫ.

2. *Every, every one,* by ܚܕ, or ܟܠ followed by ܚܕ, ܐܢܫ or some similar word.

Rem.—The plural, or the repetition of the noun, or sometimes even the singular, denotes distribution, see § 92. 1*c*.

3. *One another, each other,* by ܗܘ ܠܗܘ; but when a preposition, or the relative ܕ, comes before *another,* by ܚܕ followed by ܚܕ with the appropriate preposition, or ܕ.

4. *Some,* by ܡܢ ܡܢܝܢ or ܒܥܘ partitive.

5. *Some—others,* by ܐܝܢܘܢ or ܕ ܐܠ followed by ܐܚܪܢܐ; or by repetition of the word ܐܢܫ; or by a combination of the words for *some* mentioned under 4.

6. *The one—the other,* by ܚܕ—ܚܕ, ܡܢ—ܡܢ and ܗܢܘ—ܗܢܘ.

7. S. *Whoever, whosoever,* by ܕ ܟܠ, ܕ ܐܢܫ, ܕ ܐܢܫ, ܕ ܒܥܘ; *whatever, whatsoever,* by ܕ ܟܠܡܐ, ܕ ܟܠܡܐ, ܕ ܟܠ ܟܠܡܐ.

Rem.—ܟܠ or ܡܢ may generalize any indefinite pronoun.

9. *The same* is expressed by two demonstrative pronouns of like gender and number, separated by ܕ *as.* See also § 102. 6.

§ 108. Uses of ܟܠ.

1. (1) ܡܪܝ ܟܠ *Lord of all* (Spic. Syr. 27:24).

ܫܕܪ ܠܝܕܘܗܝ ܟܠ ܗܘ *he gave all over into his hands* (Aphr. 123:2).

(2) ܡܫܬܚܘܐ ܠܟܠ *worshipped of all* (Ephr. III. 532*c*).

(3) ܟܠ ܕܒܥܝܢ ܠܗ *all who were seeking him* (Aphr. 198:10).

(4) ܟܠ ܐܪܥܐ ܕܥܪܒܝܐ *in all the country of the Arabs* (Spic. Syr. 16 ult.).

ܟܠ ܡܕܝܢܬܐ *the whole city* (Jos. Sty. 37:2).

ܟܠ ܙܒܢ *always* (Matt. 28:20).

2. See § 107:7.S.

3. ܟܠ ܚܝܠܐ *all power* (Matt. 28:18).

ܟܠ ܪܘܚܐ *all quarters* (Jos. Sty. 30:12).

4. ܟܠ ܐܝܟܐ *always when* (Kirsch. Chrest. 171:15; 1 Cor. 11:25).

ܟܠ ܟܠ *quite all* (Kirsch. Chrest. p. 129:18; Acts 22:20).

1. ܟܠ may be used as a substantive
(1) In the absolute state.
(2) Occasionally in the emphatic state.
(3) Before the relative pronoun.
(4) In apposition with a noun in the sense of "*all the*", "*the whole*".
2. It may be used as an indefinite pronoun.
3. As an adjective it is used in the sense of "*every*" or "*all*".
4. As an adverb in the sense of "*always*", "*quite*", "*just*".

§ 109. Uses of ܡܕܡ.

1. (1) ܡܕܡ ܠܡܐܡܪ *to make known anything* (Jos. Sty. 24:2).

ܡܕܡ ܠܐ ܐܝܬ ܒܗ ܒܟܠ ܕܩܐܡ *there was nothing in it that was standing* (Jos. Sty. 30:2).

ܡܕܡ ܠܐ ܚܛܝܬ *nothing have I sinned* (Acts 25:10).

ܒܡܕܡ ܐܚܪܢܐ *in anything else* (Jos. Sty. 50:4).

(2) ܡܕܡ ܡܕܡ ܠܗ ܠܒܘܫ ܫܢܝ *he had clothes of different kind* (Jos. Sty. 56:7)

ܡܕܡ ܡܕܡ ܕܐ *that anything whatsoever* (Spic. Syr. 2 ult.)

(3) ܡܕܡ ܕܐܝܬܝ *whatsoever is* (Spic. Syr. 22:10).

ܡܕܡ ܕܐܡܪ ܐܢܐ ܠܟܘܢ *whatsoever I say to you* (Mk. 13:37).

(4) ? ܡܕܡ ܗܘ ? *of whatsoever* (Spic. Syr. 10 ult.).

ܡܕܡ ܕܦܩܕܬܘܢ ܐܝܬ *whatsoever ye are commanded* (Spic. Syr. 1:7)

ܡܕܡ ܗܘ ܕܙܪܥܬ ܐܢܬ *whatsoever thou sowest* (1 Cor. 15:39).

2. (1) ܠܐ ܐܫܟܚܘ ܒܗ ܡܕܡ ܒܝܫ ܣܓܝ *and they found not any evil accusation* (Acts 25:18).

ܡܕܡ ܐܚܪܢܐ ܕܥܒܕ *any other work* (Add. Aph. 32:15).

ܡܕܡ ܒܥܝܪ *any enmity* (Matt. 5:23).

(2) ? ܡܕܡ ? ܠܐ ܐܝܬ ܠܗ *without medicin of any kind* (Add. 7:10).

The pronominal and adjective indefinite for things is ܡܕܡ. It is used
1. As a pronoun:
(1) In the sense of "*anything*".
(2) When repeated, in the sense of "*anything whatsoever*".
(3) Before ?, in the sense of "*whatsoever*".
(4) It may be emphasized by the demonstrative.
2. As an adjective:
(1) Absolutely before or after its noun in the sense of "*any*".
(2) Preceded by ?, forming an adjective clause, see § 136.

§ 110. Numerals.

A. CARDINALS.

1. (1) ܡܐܐ ܫܢܝܢ *a hundred years* (Jul. 220:23).

ܐܪܒܥ ܟܘܪܝ ܚܛܐ *four modii of wheat* (Jos. Sty. 33:18).

ܥܣܪܝܢ ܘܬܪܬܝܢ ܝܘܡ *twentyone days* (Aphr. 56:21).

Rem.—ܥܣܪܝܢ ܐܠܦ *twenty thousand* (Jos. Sty. 75:12).

ܬܠܬ ܡܐܐ *three hundred* (Jos. Sty. 34:21).

ܚܡܫܝܢ ܐܠܦ ܐܪܒܥ ܡܐܐ ܘܐܪܒܥ *fifty and four thousand and four hundred.*

(2) ܬܠܬ ܐܬܘܬ *three signs* (Jos. Sty. 32:12).

ܐܪܒܥ ܣܪܝܩ̈ܐ *fourteen generations* (Matt. 1:17).

Rem.—ܐܪܒܥ ܣܢ̈ܝܢ *forty-one years* (Aphr. 466:17).

(3) ܡܐܐ ܘܐܪܒܥܝܢ ܕܕܗܒ *a hundred and forty pounds of gold* (Jos. Sty. 26:11, see also 34:21).

ܡܐܐ ܘܚܡܫܝܢ ܐܠܦ ܘܐܪܒܥ ܡܐܐ ܘܚܡܫܝܢ ܘܚܡܫ *one hundred and fifty one thousand and four hundred and fifty* (Num. 2:16).

(4) ܫܒܥ ܐܠܦ̈ *seven thousand* (Num. 3:20).

ܫܬ ܐܠܦ̈ ܫܢ̈ܝܢ *six thousand years* (Aphr. 36:20).

ܡܐܬܬܝܢ ܐܠܦ ܡܫܝܚܝܐ *two hundred thousand Christians* (Jul. 83:8).

(5) ܗܐ ܥܣܪܝܢ ܫܢ̈ܝܢ ܐܢܐ ܒܝܬܟ *behold twenty years have I been in thy house* (Gen. 31:41).

ܒܢ ܡܐܐ ܗܘܐ ܫܢ̈ܝܢ *he was one hundred years old* (Aphr. 235:20).

ܐܪܒܥ ܡܐܐ ܣܬܪ̈ܝܢ *there are four hundred pounds* (Gen. 23:15).

1. Cardinals are generally in apposition with the substantive.

(1) The numeral is generally first in order and in the absolute state; the substantive following is in the absolute or emphatic state.

Rem.—ܐܠܦ and ܡܐܐ follow their limiting numeral.

(2) The numeral follows in the absolute state, the noun precedes in the emphatic state.

Rem.—Sometimes, even when the noun precedes, it is in the absolute state.

(3) When two or more numerals are used the highest stands first, the lowest last.

(4) With numbers from 2 to 9 ܐܠܦ and ܥܣܪ are treated like anyother substantive.

(5) A short word may come in between a numeral and its substantive, as also between the parts of a number.

B. ORDINALS.

ܒܝܘܡܐ ܫܒܝܥܝܐ *the seventh day* (Heb. 4:4).

ܣܘܣܝܐ ܬܠܝܬܝܐ *the third beast* (Rev. 6:5).

ܬܪܝܢ ܒܝܘܡܐ *the second day* (Gen. 1:8).

ܠܫܢܬ ܬܪ̈ܥ̈ܐ *to the year* 400 (Aphr. 475:2).

ܫܢܬ ܫܡ̈ܢ̈ܐ ܘܥ̈ܣܪ̈ܐ *the year* 810 (Jos. Sty. 27:11).

ܒܝܘܡ ܚܡܝܫܝ *on the fifth day* (Jos. Sty. 27:1).

1. (1) ܫܒ̈ܥ̈ ܫܒ̈ܥ̈ *seven by seven* (Gen. 7:2).

(2) ܕܐܚܕ ܠܬܪܝܢ ܒܝܢ *between each two of them* (Jos. Sty. 85:10).

2. (1) ܥܕ ܫܒ̈ܥ̈ ܙ̈ܒ̈ܢ̈ *until seven times* (Matt. 18:21, also Luke 17:4).

(2) ܫܒ̈ܥ̈ܝܢ ܘܫܒ̈ܥ̈ *seventy-seven times* (Gen. 4:24).

As to order and agreement they are like any other adjectives, see § 99.

By putting the noun in the genetive relation (either by construction or by ܕ) with a following cardinal, the ordinal may be superseded.

1. The distributive sense is denoted:

(1) By the repetition of the numeral.

(2) By the preposition ܠ before ܚܕ.

2. For multiplication the cardinal number

(1) Can be followed by ܙ̈ܒ̈ܢ̈ *time*;

(2) Or may be used alone.

§ 111. The Verb.

1. ܐܡܪ (Gen. 1:2); ܒܪܝ (Gen. 1:1); ܗܘܬ (Gen. 2:25); ܐܬܬ (Gen. 1:2); ܐܟܠ (Gen. 2:18); ܬܐܟܠ (Gen. 2:17); ܫܡܥܬ (Gen. 3:10); ܐܝܬܝ (Gen. 3:12); ܬܐܡܪ (Gen. 3:16).

2. ܡܛܠ ܕܐܢܐ (Mal. 1:8); ܐܦ ܡܢ (Mal. 1:10); ܢܫܩ (Mal. 1:8); ܒܝܕ ܡܢ ܝܕ (Mal. 1:14); ܡܠܦ ܫܠ (Mal. 3:15); ܡܠܦ ܫܠ ܗܘ ܕܢ *we are learning Him* (Overbeck 22:5).

3. ܒܬܪ (Mat. 26:1); ܐܡܪ (Matt. 26:1); ܡܫܝܚܐ (Mat. 26:2); ܐܬܐ (Mat. 26:2); ܢܬܬܩܥ (Mat. 26:2); ܐܬܟܢܫܘ (Mat. 26:3).

1. Genders, numbers and persons are distinguished in the Perfect and Imperfect by means of preformatives and sufformatives.

2. In the participles, the first and second person require the personal pronoun, but the third needs none.

3. In general, it may be said, that the Perfect denotes a completed action, and the Imperfect an incomplete or dependent action; while the Participles denote states or continuous or frequentative actions. As to order of time, the Perfect and Participles may be past, present, or future; as is determined from the context, or the nature of the verb. The Imperfect is perhaps always absolutely or relatively future.

§ 112. The Perfect.

1. (1) ܒܪܐ *he created* (Gen. 1:1).

ܗܘܬ *it was* (Gen. 1:2).

(2) ܩܒܠܬ ܐܓܪ̈ܬܐ *I have received the letters* (Jos. Sty. 1:1).

ܥܠܘ ܒܝܫܬܗܘܢ ܕܣܠܩ ܩܕܡܝ *because their iniquity has come up before me* (Jon. 1:2).

(3) ܒܢܘ ܠܗܘܢ ܒܬ̈ܐ ܙܥܘܪ̈ܐ *they had built small houses for themselves* (Jos. Sty. 69:20).

ܕܥܒܕ *which he had made* (Gen. 2:8, so Gen. 2:1, 2:22, 3:10; Matt. 27:35).

2. (1) ܡܛܠ ܕܝܕܥܝܢ ܐܢܚܢ ܕܐܝܬ ܐܠܗܐ ܚܕ *for we know that there is one God* (Aphr. 497:17).

ܫܡܝܐ ܣܡܩ̈ܐ *the sky is red* (Matt. 16:2).

ܠܡܐ ܙܥܦ ܐܢܬ *why art thou angry* (Gen. 4:6).

ܡܬ ܢܦܫܝ ܡܢ ܚܝܝܬܝ *it grieves me unto death* (Jon. 4:9).

(2) ܕܠܐ ܗܠܟ *who hath not walked* (Ps. 1:1).

ܡܢ ܫܡܝܐ ܩܕܡ *the Lord looks down* (Ps. 14:2).

3. (1) *a.* ܗܐ ܒܪܟ ܐܢܐ ܐܬ̈ܐ *behold I shall bless him and multiply him* (Gen. 17:20).

ܐܡܪ ܕܢܬܠ *he said that he would give* (Bar Heb. 80:1 [Uhl.]).

b. ܡܚܪ ܢܗܘܐ ܘܠܐ ܢܗܘܐ ܘܕܟܪܢܗ ܢܬܐܒܕ *to-morrow he shall disappear and shall not be and the memory of him shall perish and be effaced* (Jul. 9:6).

ܚܙܐ ܢܚܙܐ ܢܗܪܐ ܪܒܐ *shall see a great light* (Is. 9:2).

(2) *a.* ܥܠ ܫܘܚܠܦܐ ܕܗܘܬ ܒܥܠܡܐ *over the great change which shall have been in the world* (Jos. Sty. 92:4).

b. ܟܕ ܐܬܐ ܢܚ *when he shall have come* (John. 4:25).

ܟܕ ܢܣܒ ܡܠܬܐ *when he shall have received the money* (Jos. Sty. 61:15).

ܐܢ ܗܢܐ ܡܠܬܐ ܐܬܬܥܒܕ ܠܩܕܡ ܗܓܡܘܢܐ *and if this shall have been reported before the governor* (Mt. 28:14).

ܐܢ ܟܕ ܢܫܟܚ *if we shall have been able* (Spic. Syr. 13:2).

ܐܢ ܠܐ ܐܢ ܫܟܚܬ ܠܗ *whether thou shalt have found him or not* (Aphr. 144:22).

Rem. 1.—ܐܦܠ ܗܟܢ ܐܢܐ ܒܥܐ ܕܢܨܠܘܢ *I will therefore that men pray* (1 Tim. 2:8).

ܐܬܟܦܝ ܠܡܗܘܐ ܡܬܟܢܝܢ *constrain thyself to be humble* (Anal. Syr. p. 8. l. 6 [Duv.]).

Rem. 2. *a.*—ܠܐ ܢܗܘܐ ܠܢ ܛܪܚܐ *let it not be wearisome to us* (Gal. 6:9).

ܗܘܐ ܢܗܘܐ ܫܩܝܕ *be watchful* (Mark. 13:37).

b.—ܠܘ ܗܘܐ ܩܪܝܪ ܐܢܬ *I would thou wast cold* (Rev. 3:15; Aphr. 221:22).

ܐܦ ܐܦ ܐܢܬܘܢ ܡܠܟܬܘ *O that ye did reign* (1 Cor. 4:8).

The Perfect denotes a completed action.

1. It is used for past time

(1) As the true historical tense, in the narration of events viewed as completed.

(2) Of events viewed as completed in the past.

(3) When the action expressed by the Perfect precedes another action already completed, then it corresponds to our Pluperfect.

2. It is used for present time

(1) In verbs which denote a mental or physical state or quality.

(2) In imitation of the Hebrew, in the statement of general truths.

3. It is used for future time.

(1) When the event is looked upon as certain.

a. In promises.

b. In prophecies.

Note.—This usage is mostly biblical.

(2) It may denote our future perfect, see *a.*

b. In this sense the Perfect is usually preceded by the hypothetical particle such as ܐܢ, ܐܝ and ? ܠܡܐ.

Rem. 1.—The perfect of ܗܘܐ is used with the participle in clauses denoting a purpose or result which is looked upon as certain of fulfilment.

Rem. 2.—The perfect of ܗܘܐ is used with an adjective or participle to express a wish or exhortation.

a. Absolutely.

b. After ܟܕ or ܐܗܒ.

Rem. 3.—For the auxiliary uses of ܗܘܐ, see § 127.

§ 113. The Imperfect.

1. (1) ܐܢܫ ܕܡ ܠܡܫܩܝܬ ܕܡ ܒܪ ܩܕܡ ܕܢܬܩܛܠ *and before he was crucified he gave his blood to drink* (Aph. 222:5).

ܩܕܡ ܕܢܬܬܩܢ ܢܡܘܣܐ *before the law was established* (Aph. 25:5), see also 2 King 6:32; Jer. 1:5; John 1:48.

Rem.—ܩܕܡ ܕܬܫܐܠܘܢ ܠܗ *before ye asked (or shall have asked) him* (Matt. 6:8), is probably meant for a literal translation of the Greek Aorist.

(2) ܩܕܡ ܕܡܠܠ ܥܡܗ ܐܠܗܐ *before God spake with him* (Aph. 2:35 ult.).

ܩܕܡ ܕܐܬܚܒܠ ܒܒܛܢܗ *before he was conceived in the womb* (Lk. 2:21).

(3) ܩܕܡ ܕܗܘܐ ܥܠܡܐ *before the world was* (John. 17:5).

ܒܕܠ ܗܘ ܠܗ ܠܦܓܪܗ ܩܕܡ *before he had taken a body to himself* (St. Eph. Ov. 198:1 [Nöld.]).

2. ܠܐ ܢܬܚܙܐ ܣܝܦܐ ܘܠܐ ܪܡܚܐ *neither sword nor spear is seen* (Jud. 5:8).

ܡܠܐܟܘܗܝ ܣܟܠܘܬܐ ܡܣܬܟܠ *his angels he accuses of folly* (Joh. 4:18).

ܕܡܢ ܗܕܐ ܡܝܐ ܕܫܬܐ ܢܫܬܐ *whosoever drinks of this water* (John. 4:13).

ܟܘܪܣܘ ܝܩܪܐ ܡܘܪܬ ܠܗܘܢ *thrones of honor he causes them to inherit* (1 Sam. 2:8).

ܢܬܟܒܝܢ *they are quenched* (Is. 43:17).

3. ܠܐ ܬܗܘܐ ܬܘ ܒܪ ܡܒܘܠܐ *there will not again be a flood* (Gen. 9:11).

ܡܢ ܕܐܙܠ ܐܢܐ ܠܫܡܝܐ ܐܫܕܪ ܠܟ *after that I shall have gone to heaven I will send thee* (Ad. 5:22).

ܘܢܚܕܐ ܒܗ ܐܦ ܚܢܢ *and we shall rejoice in this* (Ad. 30:10).

ܢܗܘܐ ܠܟ ܛܒ ܠܡܚܙܐ *it will be very pleasant to thee* (Spic. Syr. 43:13).

ܐܟܬܘܒ ܠܟ *I shall write to thee* (Aphr. 6:8).

Note.—ܐܢ ܢܡܠܠ ܢܬܒܥܐ ܐܢ *if we shall speak we shall want* (Aphr. 496:8).

The Imperfect denotes an action as incomplete, either because future or because dependent on another action or state.

It is used:—

1. For past events after certain temporal participles such as ܟܕ, ܡܢ and ܥܕ ܡܢ in relation to which the action denoted by the verb was viewed as incomplete, or incipient.

This corresponds to the use of the Imperfect with טֶרֶם and אֲז in Hebrew (see Harper's Syntax § 20. 1*b*; Driver's Use of the Tenses in Hebrew § 27. 1*β*; Ges. Heb. Gram. § 127. 4*a*) and to the Jussive in Arabic after لَمْ or لَمَّا (see Wright Ar. Gr. Vol. II § 12) and to the Subjunctive in Ethiopic after ቀዲመ *ḳedma* (see Dill. Aeth. Gram. §§ 90, 120. In solchen Sätzen liegt der Sinn:—es sei etwas zu kommen oder zu werden bestimmt, nur sei es noch nicht verwirklicht, vid. p. 140).

Note.—Some claim a Perfect in other cases, *e. g.* Philips p. 163, Uhlemann § 61. 2*c*. Compare § 206. Philips mentions Hab. 2:1 (ܐܬܡܗ=Heb. אֶתְמְהָה a regular cohortative; see Driver § 49B and § 54). Judges 5:8 ܠܐ ܢܬܚܙܐ *cannot be seen.*

2. The use of the Imperfect for the present indicative is doubtful, except as an occasional imitation of the Hebrew.

Duval gives as examples Jud. 5:8 and Job. 4:18; Uhlemann gives John. 4:13; Philips 1 Sam. 2:8 (=Subjunct (?) comp. Uhl. 181 *Rem.* 2) and Is. 43:17 (which last Uhlemann and Cowper make Perfect or Preterite).

3. The Imperfect is sometimes used for the future Indicative.

Note.—This use of the Imperfect is especially common in conditional and hypothetical sentences. See § 138.

§ 114. The Imperfect (continued).

1. (1) لا يقتل إنسان *let no man forbid them* (Ad. 12:3).

عيشا تحيا بنتي *let this my daughter live* (Ad. 14:5).

ليكن نور *let there be light* (Gen. 1:3).

(2) لا تكونوا مثل آباء الذين ماتوا *be not as former generations which have passed away* (Ad. 22 ult.).

لا تهتموا *take no thought* (Matt. 6:31).

Rem.—أخوه يأخذ امرأته *his brother shall take his wife* (Matt. 22:24).

كل قربان يملح بالملح *every sacrifice should be salted with salt* (Mk. 9:49).

كل ما تسألني أعطيك *thou shalt give to me whatsoever I shall ask of thee* (Sindban 1:17).

2. (1) تأكل *thou mayest eat* (Gen. 2:16).

لكن يقول إنسان *but one may say* (Spic. Syr. 6:21).

الآن يتعجب إنسان *now one may wonder* (Spic. Syr. 47:6).

(2) من يقول *who can say?* (Rev. 20:9).

على ما من يتكل الإنسان *on which of possessions can a man rely* (Spic. Syr. 45·6).

Most of the variations for mood are expressed by the Imperfect.

1. The Imperfect is used for the Imperative.

(1) Always for the third person, except in the cases mentioned under § 112. 3 (2), *Rem.* 2.

(2) Always for the negative, except in the cases mentioned in § 112. 3 (2), *Rem.* 2.

Rem.—The Imperative expressed in English by "*shall*", "*should*", "*is to*", "*has to*" &c. may be classed here.

2. The Imperfect is used for the Potential

(1) To express permission.

(2) To express possibility.

3. (1) أَهْدَمَ دُمُّا مَعَ دُمُّا *I wish to leave with thee some of the people who are with me* (Gen. 33:15).

لَيْتَ شَرُّ *might the evil cease* (Ps. 7:9).

نَذْهَبُ دَرْبَ ثَلَاثَةِ أَيَّامٍ فِي الْبَرِّيَّةِ *now we would go a journey of three days into the wilderness* (Ex. 3:18).

(2) لِيَتَكَلَّمْ عَبْدُكَ كَلِمَةً *let thy servant speak a word before thee, my Lord* (Gen. 44:18).

لِتَرْجِعْ نَفْسُ هَذَا الْغُلَامِ إِلَى جَسَدِهِ *restore the soul of this youth to his body* (1 King. 17:21).

(3) وَأَجْعَلُكَ أُمَّةً كَبِيرَةً *and I will make thee a great people* (Gen. 12:2).

أَنْزِلُ وَأَرَى هَلْ فَعَلُوا بِالْكُلِّيَّةِ كَالصُّرَاخِ الَّذِي جَاءَ إِلَيَّ *I will go down and see if they have done according to the cry which has come up before me* (Gen. 18:21).

أُرِيكَ وَأُعَلِّمَكَ *I will show thee, that I shall teach* (Sindban 1:16).

(4) لِنَقْطَعْ رُبُطَهُمْ *let us break their bonds* (Ps. 2:3).

لِنَنْظُرْ بَعْضُنَا بَعْضًا *let us look at each other* (2 King. 14:8).

أَفْرَحُ وَأَبْتَهِجُ بِرَحْمَتِكَ *let me be glad and rejoice in thy grace* (Ps. 31:7).

Rem. 1 (1)—لَيْتَنَا مُتْنَا *Oh that we had died* (Num. 14:2).

ܐܝܫܡܥܐܠ ܢܚܐ ܩܕܡܝܟ ܠܘ ܐܝܟ *Oh that Ishmael might live before thee* (Gen. 17:18).

(2)—ܐܝ ܠܘ ܗܘܝܬܘܢ ܡܫܬܟܬܝܢ ܟܠܟܘ *Oh that ye had altogether held your peace* (Job. 13:5).

ܐܝ ܠܘ ܟܠ ܥܡܗ ܝܗܘܐ ܢܒܝܐ *Would that all of the Lord's people were prophets* (Num. 11:27).

(3)—ܐܝ ܠܘ ܥܡܝ ܫܡܥܘܢܝ *O that my people had heard me* (Ps. 81:14).

(4)—ܐܝ ܠܘ ܐܝܬ ܠܝ ܡܢ ܢܫܡܥ ܠܝ *Oh that one would hear me* (Job. 31:35).

ܐܝ ܠܘ ܐܝܬ ܠܝ ܟܢܦܝܢ ܐܝܟ ܝܘܢܩܐ ܐܦܪ *Oh that I had wings like a dove* (Ps. 55:7).

(5)—ܐܝ ܠܘ ܡܢ ܛܡܐ ܢܦܩ ܠܐ ܛܗܪ *Oh that a clean thing could come out of an unclean* (Job. 14:4).

ܐܝ ܠܘ ܢܬܬ ܐܠܗܐ ܐܬ ܫܐܠܬܝ *Oh that I might have my request* (Job. 6:8).

(6)—ܐܝ ܠܘ ܐܫܠܡ ܗܟܝ ܥܡܐ ܒܝܕܝ *Would that one had delivered this people into my hands* (Jud. 9:29).

ܐܝ ܠܘ ܡܢ ܝܬܒ ܒܐܪܥܐ *Would that they had made me judge in the land* (2 Sam. 15:4).

(7)—ܐܦ ܐܢܬ ܩܪ ܐܢܬ *Oh that thou wast cold* (Rev. 3:15).

ܐܝ ܠܘ ܐܢܬ ܨܒܝܬ ܠܦܘܩܕܢܝ *Oh that thou wast hearkening to my commandments* (Is. 48:18).

Rem. 2.—ܐܝ ܠܘ ܡܝܬܢ ܐܘ ܐܦ ܗܟ *would that we had died* (Ex. 16:3).

ܐܠ ܐܢ ܐܝܬ ܠܟ ܫܡܥܢܝ *O that thou wouldst hear me* (Gen. 23:13).

3. The Imperfect is used for the Optative

(1) To express a wish.

(2) To express a prayer.

(3) To express determination, or intention.

(4) To express "a self excitement toward a certain line of conduct."

Rem.—The Optative is often denoted by such particles and phrases

as ܐܰܡܫ, ܟܳܐ, ܟܶܐ, ܟܶܡ, ܟܰܕ, ܠܳܐ ܡܶܢ (מִי יִתֵּן), ܟܶܐ and ܟܶܐ. As the examples show, the Perfect, Imperfect or Participle may be used, according as the kind of action varies.

Rem. 2.—The auxiliary verb ܒܥܐ may be used to express a wish, see § 129:3.

4. (1) ܐܶܬܦܰܠܓ ܐܢܳ ܒܥܐ *I would persuade thee* (Aphr. 345:1).

ܐܢ ܐܰܢ ܙܰܟܝܬ ܠܳܐ ܢܶܬܙܰܟܝ ܒܰܪ ܡܶܢ ܐܰܢܬ *if thou canst justify thyself* (Aphr. 270:5; John. 3:3. 4. 5, 15:4).

(2) ܐܶܬܝܬ ܐܰܫܚܶܬ *I am come to destroy* (Matt. 5:17).

ܐܶܠܶܝ ܕܐܬܝܢ ܡܢ ܪܚܩ ܠܡܚܙܝ ܠܡܫܝܚܐ *who are coming from afar to see the Messiah* (Add. 2:6).

Rem. 1.—ܕܢܕܥܘܢ *that they might know* (Ez. 20:26).

ܕܢܩܪܒܘܢ *that they may sacrifice* (Ex. 8:8).

ܥܠ ܗܕܐ ܕܢܬܟܠܘܢ ܡܢ ܚܛܗܬܗܘܢ *on this account, that they may be restrained from their sins* (Jos. Sty. 6:2. See also Gen. 27:7; Aphr. 217:2, 20:18).

Rem. 2.—ܐܰܫܕܰܪ ܠܝ *permit me to send* (Jos. Sty. 76:5).

ܐܰܦܩ ܒܪܟ ܕܢܡܘܬ *bring out thy son that he may die* (Jud. 6:30).

ܠܐ ܐܢܫ ܝܟܠ ܠܡܥܒܪ *no man could pass* (Matt. 8:28).

Rem. 3.—ܫܪܝ ܠܡܟܪܙ *he began to preach* (Matt. 4:17, 11:7).

ܫܪܝ ܠܡܦܩ *he began to drive out* (Mk. 14:15).

ܠܐ ܐܢܫ ܝܟܠ ܠܡܫܡܫ ܠܡܡܘܢ *no man can serve* (Matt. 6:24).

ܠܐ ܝܟܠ ܠܡܚܙܝ *he cannot see* (John. 3:3).

Rem. 4.—ܠܐ ܝܟܠ ܠܡܬܠ *it is not able to give* (John. 15:4).

ܠܐ ܡܣܟܝܢ ܥܠ ܡܢ ܕܓܢܒ *who is too weak to avoid stealing* (Spic. Syr. 5:7).

4. The Subjunctive.

The Imperfect is the form generally used to express the Subjunctive or dependent mood. It is used especially:—

(1) When the first verb may be translated by one of our modal auxiliaries.

(2) When the second verb expresses the purpose or result of the action of the first, see § 137:4.

Rem. 1.—Waw and occasionally ؟ مَدَّامَ may be used to introduce the Subjunctive.

Rem. 2.—The conjunction before the Subjunctive may be omitted. Comp. Ges. Heb. Gr. § 142*c*.

Rem. 3.—After many verbs the Subjunctive or Infinitive may be used indifferently.

Rem. 4.—The Subjunctive may be used after adjectives.

§ 115. The Imperative.

1. عَمَّ مَنْهِ ؟أَعْنُوا إِنَّا لَكُو *do whatever I say to thee* (Sind. 3:11).

عَصَّ صِنُوا *take war* (Jos. Sty. 16:15).

إِعْنِ لِكُ عَنِهِ *tell me my son* (Spic. Syr. 1:11).

2. لَمْحَا قُنْهِ *let it be dividing* (Gen. 1:7).

لَسْدِ وَحْدِ *let them show their greatness* (Spic. Syr. 48:13).

لَمْحَمْعَ كَعْكَحْدِ *let us be obedient to the dominion* (Spic. Syr. 48:14).

لَسْدِ . . . إِنَاعْنِ *let us say and show* (Spic. Syr. 10·21).

3. لَا لَصْدِ *let him not harden* (Addai 22:3).

لَا لِحَمْعَدِ *be ye not led captive* (Addai 22:4).

لَا لِحَمْعَدِ *thou shalt not kill* (Matt. 5:21).

لَا لِإِعْنِ شُو *swear not at all* (Matt. 5:34).

لَا لَمِعْنِ أَمِ هَنُوا *let us not sleep as others* (1 Thess. 5:6).

4. مِحْمَ مِحْمَ *farewell* (Acts 23:30).

مَحْمَدِ مِحْمَ *be faithful* (Rev. 2:10).

مِحْمَ *le ye ready* (Matt. 5:18).

5. لَمْحَا لَمْحَا أَلِمْ لَمْحَا *enter with me* (Addai 32:19).

لا تكن ثقيلا علينا *let it not be burdensome to us* (Gal. 6:9).

كونوا ساكنين *be ye abiding* (Addai 41:16).

لا تكونوا ناظرين *be ye not looking* (Addai 42:15).

6. هلم نقم ونمض ونجز الليلة *get up and let us go and let us pass the night* (Jos. Sty 29:11). اسكت *be still* (Mk. 4:39).

1. The form of the verb called Imperative, see § 48, is used only for the second person, and then in positive commands only.

2. For commands or admonitions in the first and third persons, the Imperfect is used, see § 114. 1.

The Imperfect may be used also for commands in the second person, see § 114. 1.

3. All negative commands are in the Imperfect, (except those coming under 5 below).

4. The Imperative of هاو may be used with participles or adjectives, instead of the Imperative from the root of the participle or adjective, § 112. 3 (2), *Rem.* 2.

5. A form of the Imperative is expressed by means of the Perfect of هاو and the participle of a verb, see § 127. 4 (1).

6. The context sometimes compels us to translate a Syriac participle by our "*let*". See § 116. 5. See Agrell's Supp. Syn. p. 25.

§ 116. The Participle Active.

The Active Participle is used to denote:—

1. A state, or an action viewed as continuing.

2. A series of actions or states (corresponding to the Hebrew frequentative Imperfect).

3. A state conditioning another verb.

1. (1) *a.* هل ننظر *are we to look?* (Matt. 11:3).

عالمين موجودين *worlds exist* (Ad. Sp. 14:11).

كل شيء قلته وأقوله قدامكم *anything that I have said and am saying before you* (Ad. Sp. 26:3).

كل ما لا تحب *whatsoever thou dost not love* (Sind. 1:18).

b. ܐܦ ܗܫܐ ܐܢܐ ܩܒܠ ܦܩܕܢܗ *now also I receive his commandment* (Over. 172:5).

ܗܢܐ ܡܛܠ ܗܫܐ ܐܬܐ *this has come unto the present* (Over. 215:14).

ܗܫܐ ܐܡܪ ܐܢܐ ܠܟ *now I say to you* (Acts 5:38).

(2) *a.* ܐܚܘܟ ܢܩܘܡ *thy brother shall rise* (John. 11:23).

ܐܙܠ ܐܢܐ . . . . . ܘܐܚܪ ܡܫܕܪ ܐܢܐ ܠܟ *I am about to ascend and after I have ascended I shall send to thee* (Ad. Ap. 4:15).

ܐܢܬ ܬܗܘܐ ܡܠܟܐ ܚܠܦ ܗܘ *thou shalt be king instead of him* (Sind. 3:12).

b. ܡܬܝ ܬܚܙܘܢ ܐܬ ܐܝܬܬܐ *when ye shall see the sign* (Matt. 24:15).

ܠܐ ܬܫܒܘܩ ܠܥܠܡ ܐܝܕܝܟ *thou shalt never wash* (John. 13:8).

ܗܐ ܐܢܐ ܡܫܕܪ ܠܟ *behold I shall send* (Mal. 3:1).

ܥܕ ܕܫܬ ܝܘܡܬܐ ܗܠܝܢ ܢܥܒܪܘܢ *until six days be passing away* (Sind. 2:20).

ܠܡܚܪ ܐܢܐ ܐܝܬܝ ܠܗ ܠܥܠܡܐ *to-morrow I shall bring the youth* (Sindban 2:9).

ܥܕ ܕܐܬܐ ܙܒܢ ܩܪܒܐ *until the time of war should come* (Jos. Sty. 64:11).

(3) *a.* ܗܘܐ ܡܠܦ ܐܬ ܠܗ *was teaching him* (Sind. 2:4).

ܗܘܘ ܐܟܠܝܢ *for they were eating* (Sind. 27:4).

ܐܬܪ ܗܘܘ ܡܩܛܠܝܢ ܐܬ ܗܘ *at the place where they were to be killed* (Mart. 1:91, 3:99.1).

ܘܫܪܝ ܠܡܚܙܐ ܟܠ ܡܕܡ *and began and continued to see* (Greek Imperfect) *everything clearly* (Mk. 8:25).

b. ܐܫܬܡܥ ܒܨܠܘܬܗܘܢ *were heard when they prayed* (Aph. 454:18).

ܐܝܟ ܙܒܢ ܣܓܝ ܗܝܡܢ ܗܘܐ *for a long time it was firmly believed* (Over. 225:15).

ܙܒܢܝܢ *those who were selling* (John. 2:14).

ܘܟܕ ܢܦܩܝܢ ܐܫܟܚܘ ܒܪ ܐܢܫ *and as they were going out, they found a man* (Matt. 27:32).

2. (1) *a.* ܐܡܪ ܒܥܐ ܒܣܪ ܐܟܠ ܒܣܪ *for the lion eateth flesh naturally* (Spic. Syr. 7:14).

ܘܟܠ ܕܡܪܒܐ ܦܝܪܐ ܡܕܟܐ ܠܗ *and whichever beareth fruits, he purgeth it* (John. 15:2. See also Mal. 3:17).

b. ܟܕ ܡܨܠܐ ܐܢܬ *whenever thou prayest* (Matt. 6:6).

ܐܦ ܟܕ ܡܨܠܐ ܐܢܬ *when thou prayest* (Matt. 6:5).

(2) ܝܕܥ ܐܢܐ ܠܗ ܕܦܩܕ ܒܢܘܗܝ ܒܬܪܗ *I know him that he will command his sons after him* (Aphr. 25:14. Compare Gen. 18:19).

(3) ܐܚܝ ܗܘܘ ܡܬܪܗܛܝܢ *the brethren used to go about* (Jos. Sty. 37:20).

ܗܘܬ ܡܩܕܚ ܢܘܪܐ *he used to kindle fire* (Sind. 269:9).

ܘܐܠܦ ܗܘܐ ܡܣܩ *and a mist used to go up* (Gen. 2:6. Comp. Matt. 27:30).

1. The participle denoting a state or continuous action.

(1) *a.* When the time is not defined by the context the participle generally denotes the present.

b. The present may be emphasized by a particle.

(2) *a.* For the sake of vividness or certainty the simple participle may be used for the future.

b. The future may be emphasized by particles and phrases denoting futurity; with some of which, it can scarcely be distinguished from our future perfect.

(3) *a.* When the participle refers to past time it is usually accompanied by the verb ܗܘܐ *"to be"*.

b. Without ܗܘܐ the past time is sometimes determined by the context.

2. The participle denoting a series of actions or states.

(1) In present time.

a. Especially in proverbial clauses.

b. After particles.

(2) In future time.

(3) In past time. Here the participle is accompanied by the verb ܗܘܐ.

3. (1) ܟܕ ܗܘܐ ܡܡܠܠ *while he was speaking* (Gen. 29:9).

ܘܐܝܬܝܗ ܠܘܬ ܐܒܓܪ ܒܗ ܕܐܕܝ ܝܕܥ *and brought him to Abgar, Addai himself knowing* (Add. 6:3).

ܘܟܠ ܗܢ ܕܐܬܘ ܩܕܡܘܗܝ ܒܥܠ ܟܪܗ *and all who came bowed before him unwillingly* (L'omilia di Giacomo di Saruq. 150).

ܘܢܦܩܘ ܒܫܒܚ ܠܐܠܗܐ *and they went out praising God* (Jos. Sty. 26:14).

(2) *a.* ܚܙܐ ܠܠܘܝ ܝܬܒ *he saw Levi (who was) sitting* (Mark 2:14).

ܡܢ ܕܐܬܚܕ ܥܒܕ ܓܢܒܐ *whosoever is taken (who is) stealing* (Prov. 6:30).

b. . . . . ܘܚܙܐ ܠܡܠܐܟܐ ܕܡܪܝܐ ܩܐܡ *and he saw the angel of the Lord standing* (Num. 22:31).

c. ܐܢܐ ܩܛܠܬܟܘܢ ܠܟܘܢ *I have made you accursed* (Mal. 2:9).

4. ܐܫܒܩ ܠܗ *I will let him go* (Sind. 8:13).

ܫܪܝ ܒܕܝܢܘܗܝ *they have begun to judge him* (Aphr. 220:14).

ܢܫܒܩ ܠܗ ܠܬܪܝܗܘܢ *let both grow together* (Matt. 13:30).

ܫܒܩ ܠܗ ܠܦܪܣ ܕܢܬܐ *let the Persians go* (Jos. Sty. 77:6).

5. ܠܡܐ ܡܐ ܢܡܘܬ *why would he die?* (1 Sam. 20:32); ܢܬܚܙܐ *must we look* (Lk. 7:20).

3. A participle may denote a state.

(1) Conditioning another verb. The participle is usually preceded by ܟܕ or ܥܕ and forms an adverbial clause of time, see § 137:2.

(2) Limiting a noun or pronoun, when:—

a. It may be preceded by ܕ and form an adjective clause.

b. Or the participle may be used as an accusative of state or condition. (Compare in Arabic مَرَرْتُ بِزَيْدٍ جَالِسًا I passed by Zaid, (as he was) sitting down (see Wright Arabic Gram. Vol. II, p. 122, sq.).

c. Or it may be an objective complement.

4. The Participle is frequently used as the objective complement of another verb.

5. The Participle may be used to denote the various moods. Compare § 111. 3, *Rem.* 1 and § 115. 6.

§ 117. The Passive Participle.

1. ܐܸܫܬܼܘܿܪ ܒܼܝܼܕ ܙܕܝܩܝܢ ܠܵܐ ܐܸܬܝܼܗܒ ܢܵܡܘܼܣܵܐ *as it is written: the law was not given for the righteous* (1 Tim. 1:9).

ܗܵܐ ܒܼܝܼܡܵܐ ܡܸܬܪܓܼܙ *behold the sea is disturbed* (Overbeck 384:16).

ܢܦܫܵܐ ܡܸܬܚܢܩܵܐ *the soul is strangled* (id. 385:8).

2. ܠܵܐ ܡܸܬܚܬܡ ܗܘܵܐ ܩܝܵܡܵܐ *for the covenant was not sealed* (Aphr. 28:8).

ܐܸܬܟܬܼܒ ܗܵܟܵܢܵܐ ܒܼܝܼܕ *which had been written thus* (Ad. 3:16).

3. (1) ܐܸܬܥܒܼܕ ܒܼܝܼܗ ܬܫܒܼܚܬܵܐ *hymns were made by him* (Jos. Sty. 52:1).

ܕܼܡܼܕܵܡ ܕܼܐܸܬܥܒܼܕ ܒܼܝܼܗ *whatsoever shall have been done by him* (2 Cor. 5:10).

(2) ܐܸܬܩܪܝ ܠܟ ܣܦܪܐ *books were read by thee* (Spic. Syr. 13:8).

ܐܸܫܬܼܘܿܪ ܒܼܝܼܕ ܐܸܬܫܡܥ ܠܟ *as we have heard* (Spic. Syr. 16:22).

4. ܐܸܝܬ ܠܝ *I possess* (Ad. 4:7).

ܕܼܒܛܚܝܢ *who trust* (Ps. II. 12).

ܐܸܢܬܘܿܢ ܕܼܒܛܚܝܢ *ye trust* (Ad. 23 ult.).

ܡܸܟܢܫ ܡܝܵܐ *having gathered water* (Lk. 14:2).

Rem.—ܡܚܘܼܛ ܒܼܗ *surrounding it* (Lk. 21:20).

ܡܸܬܒܼܠ ܠܗܘܿܢ *bearing them* (Mk. 6:55).

ܡܸܬܪܓܼܙ ܗܘܵܐ ܡܝܵܐ *he troubled the water* (John. 5:4).

5. ܕܼܐܢܐ ܕܼܟܪ ܟܠ ܕܼܥܒܼܕ ܒܼܝܼܗ *I remember all that he has done* (1 Sam. 15:2).

ܐܸܢܬܘܿܢ ܕܼܡܬܕܟܪܝܢ *ye are mindful* (Spic. Syr. 18:17).

6. ܠܵܐ ܡܸܕܡ ܕܼܡܬܚܫܕ ܒܼܗ *nothing to be blamed* (1 Tim. 4:4).

ܕܼܡܬܚܫܕ *to be blamed* (Ad. 26:18).

ܕܼܡܗܝܡܢ ܒܼܗ *to be believed* (Overbeck 54:9).

Rem.—ܡܸܬܦܬܚ *to be opened* (Ad. 14:18).

7. ܠܒܝܫ ܒܨܝܢ *clothed in Byssus* (Ez. 9:2).

8. ܡܚܝܢ ܒܐܝܕܐ *wounded in the hand* (Barh. 170:19 [Uhl.]).

1. The passive participle represents the result of an action as continuing.

2. With ܗܘܐ this participle forms a kind of pluperfect. See § 127. 1 (2).

3. (1) The logical subject preceded by ܠ is often put after the passive participle.

(2) A logical object may be used as the grammatical subject.

4. Some particles of the form ܡܟܬܒ are used in an active sense as well as a passive.

Rem.—The passive participle so used governs an accusative.

5. Peculiar is the use of the passive participle of verbs like ܝܕܥ and ܕܟܪ *"to remember"*.

6. Sometimes the passive participle is used like a gerundive.

Rem.—Reflexive participles are used in this sense.

7. Passive participles of verbs which take two accusatives, take the second accusative after them.

8. Passive participles may take after them an accusative of specification.

§ 118. Participles as Nouns.

1. ܪܚܡܐ *friend.*

ܣܡܕܐ *pillar.*

ܨܦܪܐ *bird.*

ܪܥܝܐ *shepherd.*

2. ܐܟܠ ܠܚܡܝ *eating of my bread* (Ps. 41:9).

ܝܪܐ ܫܡܟ *fearers of thy name* (Ps. 61:5).

ܡܒܪܟ ܝܗܘܐ *blessed be the Lord* (Ps. 37:22).

ܐܟܠ ܒܣܪ ܐܢܐ *they are flesh eaters* (Spic. 7:15).

ܡܒܪܟ ܝܗܘܐ *blessed of the Lord* (Gen. 24:31, 26:29).

3. ܦܪܘ ܠܡܛܒ *deniers of beneficence* (*unthankful*) (2 Tim. 3:2).

ܫܟܒ ܕܟܪ ܕܪܥ *lying with males* (1 Tim. 1:10).

4. ܐܵܘܼܫܵܐ ܕܡܸܬܕܲܚܠܵܐ *a wandering spirit* (Is. 19:14).

ܒܲܥܘܼܬܵܐ ܕܡܸܬܩܲܒܠ̈ܵܐ *by whose accepted prayer* (Aphr. 451:19).

ܥܲܠܩܵܐ ܕܡܸܬܬܵܐ *erring heathen* (Addai 42 ult.).

1. Some participles have become real substantives.
2. Participles are used in construction before nouns.
3. Some participles receive a preposition between them and the noun, though the participle itself remains in construction.
4. The participle is sometimes used as an attribute.

§ 119. The Infinitive Absolute.

1. (1) *a.* ܡܘܬ̈ ܡܵܘܼܬ̈ *thou shalt surely die* (Gen. 3:2).

ܡܬܝܣܪܝܢ̈ ܐܢ̈ܚܢ̈ *we are chastened* (1 Cor. 11:32).

ܒܐܠܗܐ ܐܝܬ̈ ܠܗܘܢ̈ ܡܬܫܟ̈ܠ̈ܝܢ *concerning God they are doubting* (Spic. Syr. 2:25).

b. ܒܠܚܘܕ ܡܗܝܡܢ̈ ܐܢ̈ *only believe* (Spic. Syr. 2:13).

ܒܥܓܠܐ ܥܓܠ *flew swiftly* (Dan. 9:21).

(2) ܠܐ ܐܝܬ̈ ܠܗ̈ ܠܡܠ̈ܦ̈ܢ̈ܐ ܠܡܠ̈ܦ̈ܢ̈ܐ ܠܐ ܫܐ̈ܠ̈ܝܢ ܠܗ̈ *for teachers are asked questions they do not ask them.*

2. ܒܙܒܢ̈ ܡ̈ܥܩ̈ܒ̈ܐ ܒܙܒܢ̈ ܒ̈ܣ̈ܩ̈ܠ̈ܐ ܐ̈ܬ̈ܪ̈ܓ̈ܡ̈ ܦ̈ܘ̈ܠ̈ܘ̈ *Paul was at times imprisoned and at times stoned* (Aphr. 300:20).

Rem. 1. (1)—ܠܡܩܛܠ ܠܐ ܐܝܬ̈ *to kill at all* (Spic. Syr. 17:20).

ܒܙܒܢ̈ ܕܒ̈ܢ̈ܝ ܐ̈ܢ̈ܫ̈ܐ ܫ̈ܢ̈ܬ̈ܐ ܗ̈ܕ̈ܐ *when the sons of men sleep this sleep* (Aphr. 170:12).

(2)—ܨ̈ܘ̈ܡ̈ܐ ܕ̈ܨ̈ܡ̈ܘ̈ *the fast that they fasted* (Aphr. 49:12).

ܒ̈ܣ̈ܟ̈ܠ̈ܬ̈ܐ ܕ̈ܚ̈ܛ̈ܝ̈ܢ̈ *the folly with which they have sinned* (Sim. Sty. 295:24 [Nöld.]).

1. The infinitive is used absolutely in order to intensify the meaning of the verb.

(1) *a.* Before the verb.

b. Sometimes after the verb.

(2) In contrasted statements.

2. Without the finite verb the infinitive is occasionally found.

Rem. 1. (1)—Instead of the Infinitive Absolute an abstract noun from the same or a cognate root is sometimes used, especially when the idea of the root is to be further modified or when two infinitives would stand together.

(2) This abstract noun can precede and be connected with the verb by ʔ.

§ 120. The Infinitive Construct.

1. (1) ܐܝ ܠܡܫܒܚ ܠܐ *if to glory is necessary* (2 Corr. 11:30).

ܠܐ ܫܦܝܪ ܠܗ ܠܡܟܢܫ ܠܗ ܠܐܝܣܪܝܠ *it belongeth not to Israel again to be assembled* (Aphr. 359:7).

(2) ܫܪܝ ܠܡܒܢܐ *he began to build* (Jos. Sty. 24:11).

ܠܐ ܡܫܟܚ ܠܡܐܣܝܗ *he cannot be healed* (Aphr. 136:4).

(3) ܠܡܐܡܪ *saying* (Jon. 3:1).

ܡܙܕܡܢܝܢ ܠܡܩܘܡ *we are ready to stand* (2 Corr. 5:10).

(4) ܚܛܐ ܠܡܚܛܝܗ *cut off by sinning* (Jos. Sty. 20:15).

ܠܡܥܒܕ *by making* (Gen. 2:3).

(5) ܐܝ ܫܘܠܡܐ ܠܡܬܚܪܒ ܐܝ *as a dream are to be dissolved.*

ܐܦ ܐܢ ܐܡܘܬ ܥܡܟ ܠܐ ܐܟܦܪ ܠܟ *though I shall have to die with thee* (Matt. 26:35).

ܐܠܐ ܗܢܐ ܠܐ ܡܫܟܚ ܠܡܐܡܪ *but this cannot be said* (Jos. Sty. 5:20).

(6) ܛܒ ܠܡܥܒܕ ܛܒܘܬܐ ܡܢ ܠܡܫܒܩ ܢܦܫܗ ܡܢ ܒܝܫܬܐ *easier is it to do good than to keep oneself from evil* (Spic. Syr. 6:10).

ܥܠܬܝ ܪܒܬ ܡܢ ܠܡܫܒܘܩ ܠܝ *my sin is too great to forgive* (Gen. 4:13. Compare Jon. 4:3).

2. (1) ܠܡܩܝܡ ܒܢܝܐ *to raise up children* (Matt. 3:9).

ܠܡܩܛܠ ܢܦܫܝ *to kill my soul* (Ps, 40:14).

ܕܗܘ ܥܬܝܕ ܠܡܩܒܠ ܩܪܒܐ *that he was ready to deliver battle* (Jos. Sty. 18:10).

ܠܡܠܥܝܢ ܠܐܪܥܐ *to curse the earth* (Gen. 8:21).

(2) ܠܡܬܥܒܕܘܗܝ *to make them* (lit. *for the making of them*) (Aphr. 319:5).

1. The infinitive construct always takes ܠ before it. It may be used:—

(1) As the subject of a verb.

(2) As the object of a verb.

(3) To denote the purpose or result or manner of an action. Compare § 137. 3, 4.

(4) As a gerundive.

(5) With ܐܝܬ and ܠܝܬ, but sometimes without to denote "*can*", "*must*", "*have to*" &c.

(6) After the comparative ܝܬܝܪ, in which case the infinitive clause is preceded by the relative ܕ. § 100, *Rem.* 2.

2. (1) Like any finite verb, the infinitive can govern an object.

(2) Like any noun, it can take a pronominal suffix in the genitive.

§ 121. The Subject of the Verb.

1. ܒܪܝܬ ܐܠܗܐ *God created* (Gen. 1:1).

ܘܐܪܥܐ ܗܘܬ *and the earth was* (Gen. 1:2).

ܘܐܡܪܬ ܐܬܬܐ *and the woman said* (Gen. 3:2).

2. (1) ܚܙܐ ܥܡܐ *the people saw* (Ex. 32:1; John. 5:3).

ܓܘܢܕܐ ܕܪܘܡܝܐ ܕܗܘܘ ܥܡܗܘܢ ܐܬܦܪܫܘ *the troops of Romans who were with them had dispersed themselves* (Jos. Sty. 47:20)

ܟܠ ܟܢܫܬܐ ܩܡ *the whole assembly rose* (Lk. 23:1).

ܫܪܝܢ ܚܙܘ *the rest of the army saw* (Jos. Sty. 54:18, see also Mt. 27:49; Acts 26:13). ܓܥܘ ܟܠ *each cried* (Jonah 1:5).

(2) ܟܠ ܩܗܠܐ ܕܡܕܝܢܬܐ *the whole city assembled* (Acts 13:44).

ܐܢ ܟܠ ܥܕܬܐ ܬܫܬܟܚ *if the whole church be assembled* (1 Cor. 14:23).

ܐܬܐ ܕܥܡܐ ܣܓܝܐ ܕܐܬܪܗܛ ܒܬܪܗ ܘܩܐܡ ܥܠ ܡܠܬܐ ... *for the multitude of the people were following after him and crying* (Acts 21:36).

(4) ܚܕ ܒܚܕ ܫܪܝ ܠܡܐܡܪ ... *one after another began to say to him* (Matt. 26:22).

ܐܡܪܝܢ ܠܗ ܚܕ ܒܚܕ *they say to him one by one* (Mk. 14:19).

(5) ܠܐ ܗܘܐ ܗܠܝܢ ... *not one of these things happens* (Spic. Syr. 14:5).

ܕܠܐ ܢܚܙܐ ܓܒܪ ܡܢ ܗܠܝܢ ܐܢܫܐ ... *that not one of these men should see the land* (Deut. 1:35).

3. (1) ܟܕ ܐܬܪܓܫܘ ... *when the waters are troubled* (John. 5:7).

ܫܡܝܐ ܐܬܝܗܒܘ ... *the heavens gave rain* (Jos. 5:18).

(2) ܒܗ ܚܝܐ ܗܘܬ *in him was life* (John. 1:4).

ܘܠܐ ܢܗܘܐ ... ܡܪܝܪ ... *and there shall not be bitter absinthe* (?) (Ezek. 28:24).

4. ... ܘܫܒܚܬܐ ܕܥܒܕ ܒܗ *and psalms and hymns were made by him* (Jos. Sty. 52:1).

ܐܬܟܬܒ ... ܝܘܢܩܐ ܒܗ *Greek letters were written on it* (Jos. Sty. 66:10).

5. (1) ... ܦܛܪܝܩܝܘܣ ... ܟܕ ... *Patricius and Hypatius beseiged Amid* (Jos. Sty. 52:14).

ܐܒܪܢܒܐ ... ܘܦܘܠܘܣ ... *But Paul and Barnabas abode in Antioch* (Acts 15:35).

(2) ... ܡܪܝܡ ... ܡܓܕܠܝܬܐ ... ܐܬܐ *Mary Magdalene and the other Mary came* (Mk. 28:1).

... ܘܟܕ ... ܘܟܦܢܐ ... ܘܡܬܐ ... *and when were the earthquake and the famine and the pestilence and the war* (Jos. Sty. 1:4).

6. ... ܐܢܐ ... *and we arise, I and he* (Jos. Sty. 29:13. 17).

... ܐܢܬ ... ܝܘܣܦ ... ܟܣܝܬ ... *thou and Joseph have concealed the day* (Legends of St. Mary 25:3. See also J. S. 92:3; Lk. 2:48; S. S. 31:1).

Rem. 1.—ܐܢܐ ܘܡܫܝܚܐ ܒܪ ܥܡܐ ܐܚܕ *I and Messiah are of one nature* (Assem. 1:347. 28 [Uhl.]).

ܥܠ ܒܝܬ ܟܠ ܐܢܬ ܘܟܠ ܒܝܬܟ *enter thou and all thy house* (Gen. 7:1).

Rem. 2.—ܗܘ ܘܡܪܝܡ ܗܘܘ ܡܗܠܟܝܢ *he and Mary were going* (Legends of St. Mary 26:10).

ܥܓܘܙܬܐ ܗܝ ܘܝܘܣܦ ܥܠ *the old woman and Joseph went in* (Legends of St. Mary 27:10).

7. ܫܐܠܝܢ *they are asking* (Mal. 2:7); ܠܡܐ ܡܟܕܒܝܢ *why do we lie?* (Mal. 2:10); ܘܐܢ ܐܡܪܝܢ ܐܢܬܘܢ *and if ye say* (Mal. 2:14).

1. Regularly, the verb conforms in gender and number with the subject.

2. (1) Collectives, or other words when denoting more than one individual, take a verb in the plural. Compare § 90. 4.

(2) But a collective noun conveying the idea of unity requires a verb in the 3rd person singular. Compare § 90. 4.

(3) Hence arises the peculiar construction when in the same sentence two verbs agreeing with one subject are put one in the plural and the other in the singular.

(4) ܒܪ ܒܪ „*one another*" takes a verb in the plural.

(5) ܒܪ ܠܐ before a negative takes a verb in the plural.

3. Nouns plural in form but singular in signification

(1) Generally take a verb in the plural.

(2) Sometimes they take a verb in the singular.

4. The passive participle followed by a ܠ denoting the agent sometimes is uninflected.

5. (1) When a verb has for its subject two or more distinct nouns, it is generally in the plural number.

(2) It may be put in the singular number.

6. When the subjects are of different persons the first is preferred to the second or third and the second to the third.

Rem. 1.—With two subjects, one of the first or second, the other of the third person, the verb is sometimes put in the first or second person singular as if there were but one subject.

Rem. 2.—When the subjects are of different gender, the verb prefers the masculine.

7. When the subject of a participle is a personal pronoun, it is usually not expressed, except when it is in the first or second person.

§ 122. Impersonal Verbs.

1. ܘܗܘܐ *and it happened* (Lk. 10:13).

ܘܢܗܘܐ ܠܟ *and that it may be well with us* (Deut. 6:24).

2. ܘܒܝܫ ܠܝܘܢܐ ܒܪ ܝܘܢܐ ܘܚܪ ܠܗ *it was painful to Jonah and it was grievous to him* (Jon. 4:1).

ܘܠܐ ܢܬܥܐܒ ܠܗܘܢ *and it should not be weary to them* (Lk. 18:1).

ܐܬܟܥܝܬ ܒܗ ܒܗܕܐ ܕܪܝܬܐ *I was grieved with that generation* (Heb. 3:10, see also Gal. 1:9; 2 Thess. 3:13; Ephr. 3:13).

3. ܐܡܪܘ ܠܝܥܩܘܒ *they announced to Jacob* (Gen. 48:2).

ܢܟܬܒܘܢ ܠܝ ܐܓܪܬܐ *let them write for me letters* (Neb. 2:7).

4. (1) ܠܐ ܡܛܠ ܠܝ *to me it is not irksome* (Phil. 3:1).

ܢܦܫܝ ܥܨܝܒܐ ܗܝ ܥܕ ܠܡܘܬܐ *my soul is sorrowful even unto death* (Matt. 26:38).

ܠܐ ܡܫܟܚ *it is not possible* (Jos. Sty. 46:6).

ܠܐ ܐܬܟܣܝ ܡܢ ܕܥܬܟ *it has not escaped thy knowledge* (Jos. Sty. 15:16).

(2) ܒܝܕ ܡܠܟܐ ܗܘ *it is in his power* (Spic. Syr. 5:13).

ܗܟܢܐ ܠܐ ܒܥܐ ܕܢܗܘܐ *so it is necessary that it should be* (Matt. 26:54).

Rem.—ܛܒ ܠܝ ܡܘܬ *it is better for me to die* (Jon. 4:3).

5. ܐܬܓܠܝ ܗܘ ܠܡܐ ܕܐܬܓܠܝ *for certainly it has been manifested* (Jos. Sty. 2:2).

ܐܬܦܩܕ ܠܝ ܡܢ ܩܕܡܟ *it has been commanded me by thee* (Jos. Sty. 3:21).

ܐܝܟ ܕܫܡܥܢ ܐܦ ܚܢܢ *as we have heard* (Spic. Syr. 16:22).

Rem.—ܕܪܟܘ ܗܘ ܕܪܟܘܗܝ *tramplers have trampled them* (Nah. 2:3).

لا دِيعِف يُدْعُمَا *the treader shall not tread out* (Is. 16:10).

إِنْ يَمُوتُ عَمُوتُ *if a man die* (Num. 6:9).

إِعْمِرَ عُمِرُوا *a command has been issued* (Jos. Sty. 49:8).

The following forms of the verb are used impersonally. Compare § 64. 9—11.

1. The third masculine singular.
2. The third feminine singular.
3. The third plural.
4. The participles.

(1) The feminine singular.

(2) The masculine singular.

Rem.—Adjectives, also, may be used in this impersonal sense.

5. Frequently the passive is used in an impersonal verb.

Rem.—Instead of the impersonal construction we meet occasionally with a subject from the same root.

Note—Generally this is a literal translation of the Hebrew; oftener, however, the Hebrew participle is dropped in the Peshito and the subject is unexpressed or expressed by إِنَّمَا as in Deut. 22:8.

§ 123. The Object of the Verb.

1. (1) لَقَحَ يُلْحُمَا *he took a child* (Luke. 9:47).

رَأَى أَيْدَا عُمْمَا *he saw a beautiful woman* (Sind. 4:9).

(2) لا عُكْمَ يُهِزَا إِيدَا عَلَى عُمْدَا *knowledge from the true wisdom they have not received* (Spic. Syr. 2:22).

(3) يُنِمَا لِأَنَّ *who would blame a man* (Spic. Syr. 6:1).

لِأَنَّ عُمَّ لا *and suffered not a man* (Lk. 8:51).

(4) يُهِبَ يُهِ عُكْمَا عَلَى عُوشَا ثَلَثِ *and three of these Persians he pierced* (Jos. Sty. 68:4).

2. (1) يُسَرَا يُسَرَا *that he might see the end* (Matt. 26:58).

عُكْمَ عِيتُصَا *I have received letters* (Jos. Sty. 1:1, see also 3:15, 4:11, et al.).

(2) ܐܠܗܐ ܠܐ ܚܙܐ ܒܪ ܐܢܫ *God, no man hath seen* (John. 1:18).

ܚܣܪܢ ܗܘܝܬ ܡܫܡܫ ܠܝ *my deficiency thou wast supplying* (Jos. Sty. 3:9. See also 3:12, and Matt. 27:42).

(3) ܐܦܪܣ ܠܟܢܫܐ *they persuaded the multitudes* (Matt. 27:20).

ܟܕ ܚܙܝܬ ܐܢܐ ܐܬ̈ܘܬܐ *when I saw the signs* (Jos. Sty. 3:17. See also Jos. Sty. 3:14, 18:5, and Matt. 26:72, 27:30).

(4) ܐܝܫܘܥ ܒܥܝܢ ܐܢܬ̈ ܕܡܫܟ̈ܚ *Jesus, ye are seeking* (Matt. 28:5).

ܐܢܐ ܘܒܥܝܬ ܠܟ *and me hast thou begged* (Jos. Sty. 3:12. See also Mt. 26:48, 27:32).

Rem.—ܕܢܩܛܠܘܗܝ ܕܝܫܘܥ *but that they should destroy Jesus* (Matt. 27:20).

(5) ܘܫܕܐ ܠܐܪܥܐ ܐܝܬ̈ܪ̈ ܟܣܦܐ *and he threw down the silver* (Mt. 27:5).

ܟܕ ܐܡܪ ܠܗ ܗܢ ܡܠܬܐ *when he told this word* (Aphr. 520:18).

(6) ܐܦ ܒܩܢܝܢܘܬܟ ܗܢ ܐܡܪܬ *in thy zeal thou hast said this* (Jos. Sty. 5:5).

ܕܡ ܕܝܠܗ ܠܟܠܒ̈ܐ ܠܚܫ *his own blood the dogs licked* (Aphr. 183:16).

ܚܝܐ ܘܫܠܡܐ ܗܒ ܐܢܐ ܠܟ *life and peace have I given* (Mal. 2:5).

Rem.—ܕܠܐ ܝܕܥܝܢ ܠܗ *they know not stubbornness* (Aphr. 177 end).

(7) ܠܩܘ ܐܝܬ̈ܪ̈ ܟܣܦܐ *they took the silver* (Matt. 27:6).

ܘܣܟܪܘ ܠܡܥܪܬܐ *and they closed the mine* (Jos. Sty. 68:13. See also Jos. Sty. 21:18, 5:17; Matt. 26:51, 57:69, 27:59).

Rem.—ܚܙܝܬ ܠܣܛܢܐ ܕܢܦܠ ܡܢ ܫܡܝܐ *I beheld Satan* (Lk. 10:10).

ܘܟܕ ܡܫܟ ܠܗ ܠܦܓܪܐ *and as he was dragging away the corpse* (Jos. Sty. 68:9, see also Jos. Sty. 4:11; Syr. Spic. 6:13).

(8) ܠܩܒܪ ܥܡܗ ܓܘܫܡܗ ܕܡܝܬܐ *he would take with him the dead body* (Jos. Sty. 68:7).

ܐܢܐ ܦܩܕܬ ܠܟ *and me thou didst command* (Deut. 4:11).

1. When the object is indefinite, it may be with or without ܠ and may be before or after the verb, that is the following constructions all meaning „*he built a house*" may occur.

(1) ܒܢܐ ܒܝܬܐ.

(2) ܒܝܬܐ ܒܢܐ.

(3) ܒܢܐ ܠܒܝܬܐ.

(4) ܠܒܝܬܐ ܒܢܐ.

2. When the object is definite and direct the following cases arise meaning *„he built the house"*.

(1) ܒܢܐ ܒܝܬܐ.

(2) ܒܝܬܐ ܒܢܐ.

(3) ܒܢܐ ܠܒܝܬܐ.

(4) ܠܒܝܬܐ ܒܢܐ.

Rem.—The object with ܠ may be put before the particles which connect the sentence with that which precedes.

(5) ܒܝܬܐ ܗܘ ܒܢܐ.

(6) ܒܢܐ ܗܘ ܒܝܬܐ.

Rem.—The participle does not take the pronominal suffix directly but governs it by means of ܠ. See (7) Remark.

(7) ܒܝܬܐ ܗܘ ܠܒܢܐ.

Rem.—The participle takes the pronominal suffix just as in the construction (6). See (6) Remark.

(8) ܠܒܢܐ ܗܘ ܒܝܬܐ.

§ 124. The Verb with an Indirect Object.

1. ܐܡܪܝ ܠܗ ܐܝܟ ܕ *but they said to him* (Matt. 27:1).

ܐܡܪܢ ܠܗ ܐܝܟ ܕ *but we said to him* (Spic. Syr. 1:5).

ܕܝܢ ܠܗ ܐܝܟ ܕ *that was due to him* (Jos. Sty. 3:1).

2. ܠܟ ܗܘ ܡܠܬܐ ܕܫܕܪ ܐܝܟ ܕ *to you is the word sent* (Acts 13:26).

3. ܐܡܪ ܠܗ ܠܝܫܘܥ ܡܢܐ ܐܥܒܕ *And to Jesus what shall I do* (Matt. 27:22).

4. ܐܡܪܘ ܠܡܪܝܐ ܥܒܕܘܗܝ *his servants said to the Lord* (Jos. Sty. 4:10).

2. ܐܙܠ ܠܗ *he went down for himself;* ܐܙܠ ܐܢܐ *I am going* (Ad. 4:15).

The Indirect object is preceded by ܠ. The following constructions occur.

1. ܐܡܪ ܠܗ *he said to him.*

2. ܐܡܪ ܠܗ *to him he said.*

3. ܐܡܪ ܠܡܪܝܐ *to the Lord he said.*

4. ܐܡܪ ܠܗ ܠܡܪܝܐ *he said to him i. e. the Lord.*

5. The so-called ethical dative is of frequent occurrence in Syriac; but it can scarcely ever be translated into English. See § 101 B, 1 (1), *Rem.* 3.

§ 125. The Verb with Two or More Objects.

Four cases occur. The verb may govern
1. Two direct objects.
2. Two indirect objects.
3. Two objects, one direct, the other indirect.
4. Three objects, one direct, two indirect.

1. (1) ܫܐܠܘ ܠܗ ܐܬܐ *they asked of him a sign* (Aphr. 460:20).

ܫܐܠ ܠܗ ܡܠܐ *I asked him words* (questions) (Aphr. 395:2).

ܐܠܦܬܟ ܘܕܝܢܐ *I taught you laws and judgements* (Deut. 4:5).

ܐܘܕܥ ܠܗ ܐܘܪܚܐ ܕܕܝܢܐ *he has taught him the way of judgment* (Is. 40:14. See also Lk. 11:5, 15:22; Ex. 27:2; Lk. 23:11; John. 14:26).

ܘܡܠܐ ܠܗ ܣܝܛܐ *and filled it with vinegar* (Matt. 27:48).

ܢܦܪܥ ܠܗܘܢ ܙܥܬܐ ܘܪܓܙܐ *he will reward them indignation and wrath* (Rom. 2:8).

(2) ܠܒܫܘ ܠܗ ܠܒܘܫܐ *they clothed him with a robe* (Matt. 27:28).

ܐܥܒܪ ܠܗܘܢ ܠܝܪܕܢܐ *he caused them to pass over Jordan* (Aphr. 357:8).

Rem.—ܐܰܢܳܐ ܟܰܬܰܪ ܠܒܢܝ ܐܝܣܪܝܠ *I caused the children of Israel to inherit the land* (Aphr. 20:4).

ܘܰܐܰܚܕܘ ܟܰܠ ܙܝܘ ܕܝܩܪܐ ܡܢܝ *and they took from me their glittering robe* (Apost. Apoc. 274:16).

(3) ܐܰܪܶܐ ܠܗܘܢ ܙܪܳܐ ܕܡܥܡܘܕܝܬܐ *he showed them the mystery of baptism* (Aphr. 226:11).

ܠܪܥܒܐ ܡܰܠܶܐ ܛܒ̈ܘܬܐ *the hungry he fills with good things* (Lk. 1:53).

ܐܰܪܶܐ ܠܰܢ ܐܒܐ *show us the father* (John. 14:8).

2. ܕܢܗܘܐ ܠܗܘܢ ܠܡܐܟܠ? *that it might be to them for food* (Jos. Sty. 69:4).

ܡܛܽܠ ܕܠܒ̈ܢܝܢ ܝܗܒ ܠܢ *because that for your edification he hath given it to us* (2 Cor. 10:8).

3. (1) ܐܰܫܠܡ ܠܗ ܠܒܪܗ ܠܣܢܕܒܢ *he delivered the lad to Sindban* (Sindb. 1 ult.).

ܘܝܗܒ ܚܢܛܐ ܠܐܕܝܣܝ̈ܐ *and he gave wheat to the Edesenes* (Jos. Sty. 67:14).

ܘܐܫܠܡܗ ܠܦܝܠܛܘܣ *and he delivered him to Pilate* (Matt. 27:2).

(2) ܘܝܗܒ ܠܗ ܚܝܐ *and he gave him life* (Jos. Sty. 3:2).

ܥܒܕ ܠܗ ܒܗܡܐ *he made for him a feast* (Sindb. 2:23, see also Acts 13. 14. 20. 21. 32 and Matt. 26:15).

(3) ܐܦ ܗܘ ܫܕܪ ܠܡܫܝܚܗ ܠܥܠܡܐ *he again sent his Messiah into the world* (Aphr. 5:1).

ܐܶܬܦܪܫ ܠܫܐܘܠ ܠܥܒ̈ܕܐ *set apart Saul for the work* (Acts 13:2).

ܘܐܢܐ ܐܫܠܡ ܠܗ ܠܟ *and I will deliver him to you* (Matt. 26:15).

ܠܐ ܢܗܘܐ ܡܩܒܠܝܢ ܠܗܪܛܝܩܝ̈ܐ ܠܡܥܡܘܕܝܬܐ *they should not be receiving heretics to baptism* (Overbeck 220:19).

(4) ܕܢܫܒܩ ܠܗܘܢ ܠܐܪܒܐ *that he should deliver to them Barabbas* (Matt. 27:20).

4. ܐܦܪܘܫܘ ܠܝ ܠܒܪܢܒܐ ܘܠܫܐܘܠ ܠܥܒܕܐ *set apart for me Saul and Barnabas for the work* (Acts 13:2).

ܠܐ ܢܬܟܠܡ ܠܡܣܒ ܠܗܕܐ ܐܢܬܬܐ ܠܢ ܠܡܠܦܢܘܬܐ *we should not be ashamed to take this woman to us for instruction* (Overb. 102:15).

5. ܫܡܥܬ ܩܠܝ *thou didst hear my voice* (Jon. 2:3); ܘܢܫܠܛ ܒܢܘܢܐ ܕܝܡܐ *rule over the fish of the sea* (Gen. 2:28); ܘܩܪܐ ܐܠܗܐ ܠܪܩܝܥܐ ܫܡܝܐ *God called the firmament heaven* (Gen. 1:8).

1. (1) Verbs of asking, teaching, filling, rewarding &c., may take two direct objects.

(2) Any causative (Aphʿel or Shaphʿel) may take two direct objects.

Rem.—Either accusative may have ܠ.

(3) Sometimes the Intensive Species governs two direct objects.

2. Occasionally we meet with verbs having two indirect objects.

3. Many verbs take both a direct and an indirect object; the indirect object always taking ܠ, the direct object being either with or without it. We have the following cases.

(1) ܒܝܬܐ ܠܗ ܒܢܐ *he built a house for him.*

(2) ܠܗ ܒܝܬܐ ܒܢܐ *a house for him he built.*

(3) ܒܝܬܐ ܠܗ ܒܢܐ *a house he built for him.*

(4) ܠܗ ܒܝܬܐ ܒܢܐ *a house for him he built.*

4. Sometimes we have a verb having one direct and two indirect objects, all three preceded by ܠ.

5. By means of a preposition before their object, some verbs have their meaning supplemented, or modified.

§ 126. Passives &c., with the Object.

1. ܐܬܦܪܥ ܠܟ ܒܝܫܬܟ *thou hast been repaid thy evil* (2 Sam. 16:8).

ܐܬܦܪܥ ܠܗܢ ܕܕܝܢܐ ܙܕܝܩܐ *they have been repaid a just judgment* (Aphr. 49:3).

ܫܡܥܘܢ ܟܐܦܐ ܐܬܡܠܝ ܥܠܘܗܝ ܘܐܬܪܘܝ ܒܪܘܚܐ ܩܕܝܫܐ *then Simon Peter was filled with the Holy Ghost* (Acts 4:8).

ܕܐܬܠܦܬ ܒܗ *which thou hast been taught* (Lk. 1:4).

Rem.—ܐܬܚܟܡ ܠܡܕܥ *he was full of cunning* (Aphr. 61:11).

ܐܢܬ ܠܒܫ ܫܘܒܚܐ *thou art clothed with glory* (Aphr. 494:12).

ܡܬܛܝܢ ܒܟܘܣܐ *wearing (covered with) turbans* (Jos. Sty. 25:1).

2. (1) ܐܝܬܝܕܘܗܝ *they knew him* (Mk. 6:54).

ܘܐܬܝܕܘܗܝ *and they knew him* (Lk. 24:31).

ܐܬܚܫܒܬ ܥܡ ܚܕ ܡܢ ܚܒܪܝ *I thought about one of my companions* (Sindb. 9:5).

ܐܕܟܪ ܐܢܐ ܫܡܗ ܕܡܫܝܚܐ *I make mention of the name of the Messiah* (Addai 20:19).

Rem.—ܠܒܫܘ ܣܩ *they clothed themselves with sackcloth* (Jon. 3:5). Compare Jon. 3:8 ܢܬܟܣܘ ܣܩ *they covered themselves with sackcloht.*

(2) ܐܬܟܣܝ ܠܟ ܒܠܒܘܫܟ *cover thyself with thy garment* (Acts 12:8).

ܐܬܟܣܝ ܢܘܗܪܐ ܐܝܟ ܠܒܘܫܐ *thou coverest thyself with light* (Ps. 104:2).

3. (1) ܕܠܐ ܐܬܝܠܘ ܥܠ ܡܢ ܕܐܬܚܒܠ ܠܗ *to whom some evils have not happened* (Jos. Sty. 81:4).

ܠܐ ܝܕܥܝܢ ܡܐ ܐܬܚܒܠ ܠܗ *we know not what has happened to him* (Acts 7:40).

ܟܠ ܕܐܬܚܒܠ ܠܗ *all which happened to her* (Addai 12 ult.).

(2) ܒܪܥܝܢ ܒܪܥܝܬܝ ܐܬܐ ܠܘܬܝ *with desire the desire has come to me* (Lk. 22:15).

ܗܕܐ ܪܥܝܢ ܐܬܐ ܠܘܬܝ ܕܐܙܠ ܐܢܐ ܠܐܘܪܫܠܡ *this desire has come to me that I may go to Jerusalem* (Overbeck 164:23).

4. (1) ܥܒܕ ܐܬܘܬ ܣܓܝܐܬ ܕܐܬܪ ܥܒܕ ܒܥܡܐ *great cures he was working* (Ad. Apos. 7:14).

ܝܠܦ ܠܥܡܐ ܒܥܕܬܐ *he taught the people knowledge* (Eccles. 12:9).

ܩܝܡ ܥܡܗܘܢ ܩܝܡܐ *he made a covenant with them* (Jos. Sty. 90:5).

ܢܕܪ ܢܕܪ *he vowed a vow* (Sindb. 1:3).

لِمَّسْعِ كَنْنَا رُسْمًا *let the waters swarm with swarms* (Gen. 1:20).

(2) إِحْدَثَ حِسْنَا رُحًا *he experienced great agony* (Sindb. 3:14).

إِحْعَمِ فَحْمِلْنَا *he was commanded a command* (Jos. Sty. 49:8. See § 122. 5 Rem.).

1. (1) Verbs which in the active govern two direct objects may govern one in the passive, the other becoming the subject.

Rem.—Passive participles of such verbs may also govern an object.

2. (1) The reflexives of many *verba mentis*, in the derived forms, govern an object additional to that involved in the verbal form.

Rem.—Verbs which in the P^{e}al involve a reflexive action come under this same rule.

(2) Verbs which in the active govern two direct objects, may in the reflexive govern one additional to that involved in the verbal form.

3. (1) Verbs signifying "*to happen to*" take a direct object.

(2) The impersonal verb لَيْسَ (3rd fem. sing.), see § 122. 2, sometimes takes a direct object.

4. (1) Some verbs take a cognate accusative from the same or a cognate root.

(2) Reflexives and Passives sometimes take a cognate accusative: but only those of such verbs as in the active would take two direct objects (see 1. 2 (2)), or such reflexives as would come under 2 (1).

§ 127. Uses of هُوَ.

1. (1) هُوَ شَكْحَ *was going up* (Gen. 2:6).

هُوَ خَبِيثَ *was cunning* (Gen. 3:1).

هُوَ هُحَعْنَا حَا *he was the priest* (Gen. 14:18).

لِمَعَكْ كَعْنَعِ *because I was with thee* (John. 16:4).

هُوَ حَنْكَعْنَا *he was in the world* (John. 1:14).

(2) حَضِيعِ هُوَ لِمَكْحِ *his clothing was* (Matt. 3:4).

هُوَ هُوَ حَنْنَا لِ *now there was a question* (Jon. 3:25).

كَمَ هُوَ هَعْحَ هُحَعْنَا *they had not a place* (Lk. 2:7).

ܐܢܐ ܠܐ ܗܟܢܐ ܐܡܪ ܐܝܬ ܠܝ *but I am not thus saying* (Jos. Sty. 42:23).

ܐܝܬ ܠܗ ܢܬܝܗܒ *he had given* (Matt. 26:18).

2. (1) ܘܐܪܥܐ ܗܘܬ ܬܗܘ *and the earth was waste* (Gen. 1:2).

ܩܝܢ ܗܘܐ ܦܠܚ ܕܐܪܥܐ *Cain was a tiller of the ground* (Gen. 4:2).

ܐܝܬ ܒܗ ܚܝܐ *in him was life* (John. 1:4).

(2) ܐܝܬ ܥܒܝܕ ܠܗ ܠܥܠܡܐ *the world was made with him* (John. 1:10).

ܗܠܝܢ ܥܒܕܝܢ ܗܘܬ ܒܒܝܬ ܥܢܝܐ *these things were done in Bethany* (John. 8:28. Comp. Matt. 27:54).

1. (1) When ܐܝܬ stands after a predicate participle, adjective, noun, or even a clause, it takes the enclitic form ܐܝܬ and has the meaning "*was*".

(2) It is often so used to strengthen the past sense of ܗܘܐ or of the finite verb. Sometimes, also, it emphasizes the negative particle ܠܐ.

2. (1) When ܐܝܬ stands before the predicate the ܬ is pronounced and is written without linea occultans. This is true also when a word occurs between the predicate and ܐܝܬ.

(2) When ܐܝܬ is used in the sense of "*was made*", "*came into beeing*", "*happened*" &c., the ܬ is always pronounced.

3. (1) *a.* ܚܙܘ ܠܡܫܝܚܐ ܕܐܬܝ *they saw the Messiah* (Addai. 2:10).

ܘܟܠ ܣܘܪܝܐ ܐܬܝܗܒܬ ܒܝܕ̈ܗܘܢ *and all Syria was delivered into their hands* (Spic. Syr. 18:8).

ܐܝܬ ܓܒܪ ܚܕ *there was a certain man* (Matt. 21:28).

b. ܗܪܘܕܣ ܐܚܝܕ ܠܝܘܚܢܢ ܕܐܝܬ ܠܗ *for Herod had seized John* (Matt. 14:3).

ܕܐܬܬ ܒܬܪ̈ܝܗܝ *who had come after* (Matt. 27:55).

ܕܐܬܝܗܒ ܠܗ ܡܢ ܩܕܡ ܡܠܟܐ ܦܪܣܝܐ *who had been given to him by the Persian King* (Jos. Sty. 70:10).

(2) ܫܦܝܪ ܐܝܬ ܠܗ ܕܢܫܒܘܩ ܠܗ ܐܝܬ *it was right that he should let it well forth* (Aphr. 314:4).

ܗܘܬ ܠܗ ܕܢܬܝܗܒ ܐܝܬ ܠܗ ܕܐܬܝܗܒ *it was necessary that she should have been given* (Aphr. 234:2).

ܐܝܬ ܠܗ ܒܥܓܪ ܕܢܥܒܪ ܒܢܦܫܗ ܐܝܬ ܠܗ ܐܒܓܪ *Abgar wished that he himself might pass over* (Addai 3:6).

ܕܠܐ ܢܬܥܪ ܗܢܐ ܥܠܬܐ ܕܢܬܥܪ ܠܡܪܝ ܒܝܬ ܕܢ *lest this cause should call forth bitter enmity* (Ad. 3:9).

ܕܠܐ ܝܟܠ ܠܡܐܟܠ ܠܚܡܐ *that they could not eat bread* (Mk. 3:20).

(3) *a.* ܕܩܐܡ ܒܟܢܘܫܝ ܒܟܢܘܫܝ ܕܩܐܡ *who were standing in crowds* (Ad. 2:12).

ܐܝܬ ܠܗ ܫܡܥܘܬܐ ܣܓܝ *the dearness was increasing* (Jos. Sty. 35:2).

ܕܐܝܬ ܒܗ ܐܠܦ ܓܒܪܐ ܒܟܘܪܟܝ *which consisted of about ten thousand men* (Jos. Sty. 74:15).

ܕܐܝܬ ܒܗ ܒܥܘ ܠܡܣܗܕܘ ܒܝܫܘܥ *they were seeking, against Jesus, witnesses* (Matt. 26:59).

b. ܕܐܝܟܐ ܕܐܙܠ ܐܙܠ *withersoever they were going* (Jos. Sty. 34:10).

ܕܐܝܬ ܒܗ ܒܬܪ ܡܫܟܒܐ ܒܫܘܩܐ *they were in the habit of sleeping on the porches and streets* (Jos. Sty. 36:19).

ܘܥܠܬܐ ܗܘܬ ܣܠܩܐ ܡܢ ܐܪܥܐ *and a mist used to go up from the earth* (Gen. 2:6).

(4) ܠܐ ܐܬܬܡܪ ܗܘܬ ܕܐܬܬܡܪ *for the testament had not been completed* (Aphr. 28:8).

ܐܝܬ ܒܗ ܒܣܦܪܐ ܘܩܫܝܫܐ ܐܬܟܢܫܘ *when the scribes and elders were assembled* (Matt. 26:57).

ܐܝܬ ܠܗ ܐܬܫܕܪ ܠܘܬܗ *It had been sent to him* (Jos. Sty. 17:16).

3. (1) The Perfect ܐܝܬ is used to render more emphatic the past sense of the Perfect. It may express

a. The past.

b. The pluperfect.

(2) The perfect of ܗܘܐ is used after the imperfect to emphasize a past subjunctive.

(3) The perfect of ܗܘܐ is used after an active participle to express,—

a. A state, or continuous action in the past.

b. A state, or action as having occurred frequently in the past.

Rem.—For the subjunctive of (*a*) and (*b*), see 4 (2).

(1) The perfect of ܗܘܐ is used after a passive participle to denote the result of a past completed action. This is true of the participles of the reflexive forms, when they are used as the passive.

4. (1) ܐܬܬܪܫܡ ܗܘ ܒܗܢܐ ܥܠܡܐ ܒܝܕ ܟܠ ܡܢ ܕܐܬܐ ܠܗ *so be it reckoned by you in this world* (Addai 44 ult.).

ܠܐ ܢܗܘܐ ܠܢ ܟܚܕܐ ܒܥܡܠܐ *let it not be wearisome to us* (Gal. 6:9).

ܐܬܕܟܪܘ ܠܡܕܒܪܢܟܘܢ ܕܡܠܠܘ ܠܟܘܢ *remember your guides* (Heb. 13:7).

ܐܬܐܣܝ ܡܢ ܡܟܘܬܟ ܗܐ ܐܢܬ ܒܪܝ *be whole from thy plague* (Matt. 3:4).

(2) ܕܢܗܘܘܢ ܒܗ ܕܢܬܬܪܫܡܘܢ ܒܗ *that they might be put in it* (Jos. Sty. 23:14).

ܗܘܘ ܒܥܝܢܝܢ ܕܢܗܘܘܢ ܢܛܪܝܢ ܠܗ *they were willing to keep carrying it* (Aphr. 264:6).

ܗܘܐ ܠܗ ܡܢܗܓ ܕܢܗܘܐ ܩܒܠ ܠܩܒܠܐ *it was his custom to receive strangers* (Aphr. 391:8).

5. *a.* ܘܩܝܡܘ ܘܥܒܕܘ ܠܗ ܒܟܠ ܫܢܬܐ ܒܗ ܒܙܒܢܐ ܗܢܐ ܕܢܗܘܐ ܥܒܕ ܥܝܕܐ *and they determined that they would be keeping this festival every year* (Jos. Sty. 26:17).

ܠܐ ܢܗܘܘ ܥܠܠܝܢ ܒܥܠܡܐ ܕܒܝܬ ܟܢܘܫܝܗܘܢ *(they) shall not be entering into their cloisters* (Overbeck 212:5).

ܡܛܠ ܕܦܩܕ ܠܗ ܠܟܠ ܒܢܝ ܝܫܪܝܠ ܕܠܐ ܢܗܘܘܢ ܡܬܓܙܪܝܢ *for he commanded concerning the Jews that they should not keep circumcision* (Aphr. 95:14).

b. ܢܗܘܐ ܡܦܪܫ *let it be separating* (Gen. 1:6).

ܘܐܢ ܠܐ ܢܗܘܐ ܩܪܒܐ ܒܝܢܬܗܘܢ *and, if not, war should be continuing between them* (Jos. Sty. 77:12).

ܒܟܠ ܕܥܡ ܓܒܪܐ ܕܫܓܐ ܗܘܐ *that a man be erring with the many* (Spic. Syr. 22:13).

Rem.—ܘܢܗܘܐ ܠܗܘܢ ܥܕ ܐܪܒܥܣܪ ܒܗ ܒܝܪܚܐ ܗܢܐ *and it should be kept by them until the 14th of the same month* (Aphr. 217:7).

6. ܟܠ ܚܕ ܢܗܘܐ ܩܪܐ ܒܟܬܒ̈ܐ ܕܝܠܗ ܒܗ̇ܝ ܝܘܡܐ *every one will be reading the writings of his book in that day* (Ad. 23:10).

7. (1) ܚܙܬ ܗ̇ܝ ܐܬܩܒܠ ܚܙܬ ܗ̇ܝ ܐܬܦ̈ܠ *when she saw him she received him* (Addai 11:8).

ܗ̇ܘܐ ܫܒ̈ܩ *he left him* (Jos. Sty. 76:11).

(2) ܟܠ̈ܗܘ ܒܣܥ̈ܝܕ̈ܐ ܗ̇ܘ̈ܘ ܕ̈ܡܣܬ̈ܥ̈ܢ *they all were reclining and enjoying themselves* (Jos. Sty. 26:18).

ܐ̈ܢܐ ܗ̇ܘ̈ܝܬ ܡ̈ܠܦ *I was sitting and teaching* (Matt. 26:55).

ܘܩ̈ܐ ܗ̇ܘ̈ܐ ܘܐ̈ܡܪ *and he was praying and saying* (Matt. 26:39).

ܣ̈ܒܪ̈ܝܢ ܗ̇ܘ̈ܝܢ ܒ̈ܣܥ̈ܪ̈ܝܢ *we were expecting and hoping* (Jos. Sty. 41:15).

Rem.—ܕܠܐ ܢ̈ܗ̇ܘ̈ܘ ܡ̈ܬܢܙ̈ܩ̈ܝܢ ܘܠܐ *that they should not be altogether injurious nor altogether injured* (Spic. Syr. 21.4).

8. ܗ̇ܘ̈ܐ ܣܓ̈ܝ ܡ̈ܬܟ̈ܫ̈ܐ *our chastisement was abundant* (Jos. Sty. 4:14).

ܘܠܐ ܗ̇ܘ̈ܐ ܐ̈ܬܝܗ ܒ̈ܫ̈ܘܐ ܘܠܐ ܗ̇ܘ̈ܐ ܐ̈ܬܝܗ ܒ̈ܛ̈ܠ̈ܐ *and his coming was not in vain* (Aphr. 150:15).

ܒ̈ܝ̈ܫ̈ܝܢ ܗ̇ܘ̈ܘ ܡ̈ܬ̈ܡ̈ܪ̈ܝܢ ܗ̇ܘ̈ܘ *they were evil to the end* (Aphr. 293:5).

9. ܘܠܐ ܢ̈ܗ̇ܘ̈ܘ ܒ̈ܥ̈ܝܢ ܟ̈ܕ̈ܐ ܘܠܐ ܗ̇ܘ̈ܘ *and they should have no need* (Rev. 22:5).

ܐ̈ܣ̈ܝܪ ܗ̇ܘ̈ܐ ܠ̈ܗ̇ܘ̈ܘ *they had a prisoner* (Matt. 27:16).

ܒ̈ܪ̈ܬ ܐ̈ܝܬ ܠ̈ܗ ܗ̇ܘ̈ܐ ܠ̈ܗ̇ܘ̈ܐ *he had by her a daughter* (Jos. Sty. 19:7).

4. (1) The perfect of ܗ̇ܘ̈ܐ is used before adjectives and participles to express a wish, a command, or an admonition § 112. 3. (2), Rem. 2.

(2) When the frequentative expressed by means of ܗ̇ܘ̈ܐ with the

participle (see 3. (3) *b*.) is put in the subjunctive, ܗܘܐ precedes instead of following the participle.

5. When a frequentative action or a state is looked upon as future, or contingent, it is expressed by means of the imperfect of ܗܘܐ and a following participle.

6. The futurity of a state, or continuous action, may be emphasized by placing the participle of ܗܘܐ before the participle of another verb.

7. (1) The pronominal suffix is placed after the principal verb.

(2) Where two, or more, participles occur, ܗܘܐ is usually formed with the first only.

Rem.—For special emphasis, especially in contrasted statements, it may be repeated.

8. An adverb may be used with ܗܘܐ.

9. ܗܘܐ accompanied by ܠ expresses our verb *"to have"*.

§ 128. Uses of ܐܝܬ.

1. (1) ܐܝܬ ܕܢܦܠ ܥܠ ܐܘܪܚܐ *there were some that fell on the wayside* (Matt. 13:4).

ܒܥܠܒܐ ܕܒܢܝ ܐܢܫ ܐܝܬ ܠܝܬܝܢ *in the trouble of men are they not* (Ps. 73:5).

ܟܡ ܠܟܘܢ ܐܝܬ ܚܡܐ *how many loaves have ye?* (Matt. 15:34).

ܐܝܬ ܠܝ ܒܪܢܫ *there is not a man* (Jos. Sty. 77:19).

ܐܝܬ ܐܚܪܢܐ ܕܐܡܪܝܢ *there are others who say* (Spic. Syr. 9:7).

(2) ܐܝܬ ܗܘ ܓܠܝܠܝܐ ܒܓܢܣܗ *who was a Galilean by race* (Jos. Sty. 69:6).

ܐܘ ܙܒܢܐ ܐܝܬ ܠܗ ܒܪܡ *or fortune itself does not exist* (Spic. Syr. 9:9).

ܒܙܒܢ ܕܐܝܬ ܐܕܡ *when Adam did not exist* (Spic. Syr. 4:15).

2. (1) ܗܘ ܕܠܝܬ ܥܡܗܘܢ *who was not with them* (Jos. Sty. 76:10).

ܐܝܬ ܠܗܘܢ ܕܗܘܘ ܨܝܕܐ *for they were fishers* (Acts. 22.3).

(2) ܐܝܬ ܗܘ ܕܗܘܐ ܥܘܪ *who had been blind* (John. 9:24).

Rem.—ܘܐܝܬ ܗܘ ܕܗܘܐ ܥܡܗܘܢ ܩܛܠ *and them who were with them he killed* (Jos. Sty. 76:15).

ܐܝܬ ܗܘ̈ܢ ܒܗ̈ܝ ܢܫ̈ܐ *and now there were there women* (Matt. 27:55. See also the examples under (1) and (2)).

3. (1) ܐܲܒ̈ܪܗܵܡ ܐܝܬ ܠܢ *we have Abraham* (Matt. 3:9).

ܐܝܬ ܠܗ̇ ܥܲܠ̈ܡܵܐ ܕܐ̈ܦܣ̈ܝ̈ܐ *the Edessians have care* (Jos. Sty. 38:15).

ܐܝܬ ܠܗ ܒ̈ܢ̈ܝ̈ܢ ܕܠܵܐ ܐܝܬ ܠܗ *because he had no sons* (Matt. 22:25).

Rem.—ܐܝܬ ܠܟ̇ ܡܣ̈ܟ̈ܝ̈ܢ̈ܐ *ye have the poor* (John. 12:8).

(2) ܐܝܬ ܠܗ ܟ̇ܠ ܟ̇ܠ̈ܝ̈ܬ̈ܐ *that he had all possible vices* (Sind. 3:21).

ܐܝܬ ܠܟ ܫ̈ܘ̈ܠܛ̈ܵܢ̈ܐ *and thou hast power* (Jos. Sty. 76:19).

ܐܝܬ ܠܢ *we have* (Kirsch Chrest. p. 80 ult.).

4. ܐ̇ܢ ܐܝܬ ܠܗ ܡ̈ܠ̈ܬ̈ܐ ܕܫ̈ܪ̈ܪ̈ܝ̈ܢ *if the word be true* (Deut. 13:14).

ܐ̇ܢ ܐܝܬ ܠܗ ܡ̈ܠ̈ܬ̈ܐ ܕܫ̈ܪ̈ܪ̈ܝ̈ܢ ܕܫ̈ܒ̈ܩ̈ ܠܟ̇ *if one should leave something that really exists* (Spic. Syr. 22:15).

5. ܠܵܐ ܗ̇ܵܕ̈ܐ ܠܵܐ ܡ̈ܫ̈ܬ̈ܡ̈ܥ̈ *but this cannot be said* (Jos. Sty. 5:20).

ܠܵܐ ܐ̇ܬ̈ܝ̈ܕ̈ ܠܡ̈ܫ̈ܡ̈ܥ̈ *nothing could be heard* (Jos. Sty. 39:14).

ܠܵܐ ܡ̈ܫ̈ܬ̈ܡ̈ܥ̈ *It cannot be said* (Aphr. 496:3).

1. ܐܝܬ is employed impersonally in the sense of "*there is*", "*there exists*"; ܠܝܬ in the sense of "*there is not*", "*there exists not*". They are used (Compare § 130. 1. (3)):—

(1) Uninflectedly.

(2) With pronominal suffixes. § 65.

2. ܐܝܬ or ܠܝܬ followed by ܗ̇ܘ̈ is used to express, or emphasize, the past or pluperfect of "*to be*", "*to exist*".

Rem.—When ܗ̇ܘ̈ is used with ܐܝܬ, either one or both may be either inflected or uninflected. See all the examples under 2. (1), (2) and Rem.

3. (1) The verb "*to have*" is generally expressed by means of ܐܝܬ followed by the preposition ܠ and a pronominal suffix. But see also § 127. 9.

(2) ܐܝܬ followed by ܒ or ܥ̇ܠ with a pronominal suffix may also express our verb "*to have*".

4. ܐܝܬ is occasionally followed by an adverb. Compare § 127:8.

5. ܐܝܬ followed by ܠ with an infinitive may be translated by "*can*".

§ 129. ܗܘܐ and Other Auxiliaries.

1. ܕܝܢܐ ܕܥܬܝܕ ܠܡܗܘܐ ܥܠܡܐ *the judgment of the world which is to come* (Jos. Sty. 6:4).

ܗܟܢܐ ܢܬܒܥܐ ܙܟܘܬܗ ܥܠ ܟܦܪܐ ܗܢܐ *so shall her righteousness be avenged on the unbeliever there* (Addai 21:12).

ܐܠܝܐ ܕܗܘ ܠܡܐܬܝ *Elias who was to come* (Matt. 11:14).

2. (1) *a.* ܢܣܓܕܘܢ ܠܗ *must they worship* (John. 4:24).

ܕܦܩܝܕܐ ܠܗ ܠܡܗܘܐ *for the elder must be* (1 Tim. 3:2).

ܐܦ ܐܢ ܠܡܝܬ ܥܡ ܟ̈ܝ *though I should have to die* (Matt. 26:35).

b. ܠܐ ܫܠܝܛ ܠܗ ܕܢܟܣܐ ܪܫܗ *ought not to cover his head* (1 Cor. 11:7).

(2) *a.* ܟ̈ܝ ܕܡܟܠ ܐܠܗܐ ܠܡܩܝܡ *God can raise up* (Matt. 3:7).

ܠܐ ܐܢܫ ܡܫܟܚ ܠܡܥܒܪ *no one could pass* (Matt. 8:28, see also Mt. 26:9).

b. ܗܕܐ ܠܐ ܐܝܟܠ ܐܢܐ ܠܡܥܒܕ *this I cannot do* (Jos. Sty. 5:16).

c. ܠܐ ܐܢܫ ܡܫܟܚ ܠܡܣܟܠ *no man could quell* (Spic. Syr. 44:16).

(3) ܠܐ ܨܒܐ ܠܡܩܒܠ ܐܢܘܢ *he would not receive them* (Jos. Sty. 17:13).

Rem. 1.—ܠܐܠܗܐ ܕܟܠ ܚܕ ܢܗܘܐ ܬܘܕܝܬܐ *thanks be to God* (1 Cor. 15:57).

2.—ܐܒܢ ܐܒܘܗܘܢ ܐܒܪܗܡ ܗܘ *our own father is Abraham* (John. 8:39).

ܗܐ ܐܢܐ ܐܚܝ ܠܗܒܝܠ *for am I my brother's keeper?* (Gen. 4:9).

(3) ܚܙܐ ܟܡܐ ܕܐܢܫ . . . . . ܕܠܐ . . . . . ܗܘܐ *he saw people who were numberless* (Sim. Sty. 271).

ܐܬܚܙܝܘ ܕܬܠܡܝܕܝ ܡܫܝܚܐ ܗܢܘ . . . . ܐܡܪ *they showed that they were disciples of Christ* (Overbeck 177:3).

1. The futurity of an action or state is emphasized by the use of ܗܘܐ *futurus* (=μέλλων).

2. In regard to mood

(1) The Imperative is strengthened by the use of ܟܠܝ *"it is necessary"*, ܫܦܝ *"it is due"* and ܠܟ ܐܝܬ *"one has to"*.

(2) The Potential is strengthened by the use of ܟܗܝܠ *"is able"*, ܡܫܟܚ *"is possible"* and ܣܓܝ *"is sufficient"*.

(3) The Voluntativ is strengthened by means of ܒܥܐ, *"towill"*, *"towish"*.

Rem.—The Optative (1), Indicative (2) and Subjunctive (3) moods are all found in simple nominal sentences.

§ 130. Verbal and Nominal Sentences.

1. (1) ܐܢܐ ܥܒܕܟ *I am thy servant* (Overbeck 383:2).

ܛܒ ܗܘ *that it was good* (Gen. 1:3).

ܗܘ ܕܐܪܥܐ ܗܝ ܛܒ *the gold of that land is good* (Gen. 2:12).

ܚܒܝܒ ܢܘܗܪܐ *love is light* (Aphr. 257:22).

Rem.—ܢܬܠ ܒܬܪ ܕܩܪܝܒ ܗܘ ܒܥܝܪܬܐ *let him lodge in the cloister if it be near* (Overbeck 212:9).

(2) ܐܢ ܐܝܬ ܠܟ *if it be that thou hast* (Spic. Syr. 2:3).

ܚܛܝܬܗ ܪܒܐ ܗܝ *his sin is great* (Aphr. 45:10).

(3) ܟܠ ܡܕܡ ܕܐܝܬ ܠܝ ܥܠ *all that is above me* (Spic. Syr. 3:21).

ܘܐܢܬ ܐܝܬ ܠܟ ܒܪ ܠܡܓܦܐ *and thou art a branch of the plague* (Aphr. 82:4).

ܒܗ ܐܝܬ ܝܕܥܬܐ *in which is knowledge* (Spic. Syr. 8:11).

Rem.—ܡܢ ܐܝܬ ܒܟܘܢ *whom have you i. e. who is existing among you?* (Mal. 1:10).

2. ܠܐ ܠܒܢܝ ܐܢܫܐ ܐܬܦܩܕ ܐܢܘܢ *for the sons of man are not commanded* (Spic. Syr. 5:2).

ܫܕܪ ܠܘܬ *he sent to him* (Addai 37:11).

ܩܕܝܫܐ ܥܢܐ ܠܗܘܢ *the saint answered* (Apec. Acts. 25:1).

ܗܪܒ ܡܢ ܩܕܡ ܗܘ *he fled from them* (Jos. Sty. 70:9).

Simple sentences, and the parts of compound and complex sentences, may be either nominal 1. or verbal 2.

1. A nominal sentence is one in which there is no verb, but in which the predicate is a noun substantive or adjective or a pronoun. In nominal sentences, the subject and predicate may be

(1) Simply placed in juxtaposition.

Rem.—The subject, as well as copula, is sometimes omitted.

(2) Connected by the pronoun used as a copula, see § 101. 2.

(3) Connected by ܐܝܬ, in which case the idea of existence is emphasized. See § 128. 1.

Rem.—Occasionally both ܗܘ and ܐܝܬ are used.

§ 131. Simple Sentences.

1. ܡܠܟܐ ܚܙܐ ܗܘ *the king saw* (L'omelia di Giacomo 157).

ܗܘ ܒܝ ܐܝܠܢܐ *that there is the tree* (Overbeck 348:20).

ܐܬܝܥܨܘ *they took counsel* (Matt. 27:1).

ܗܘ ܕܡܐ ܕܝܩܪܐ *it is the price of blood* (Matt. 27:6).

2. (1) ܠܐ ܐܬܝܒ ܠܗ ܡܠܬܐ *he answered him not a word* (Matt. 27:14).

ܠܐ ܡܨܐ ܗܘ *he could not* (Add. 3:8).

ܠܐ ܒܥܝܬ ܗܘ *for I did not wish* (Jos. Sty. 34:17).

ܠܐ ܝܕܥܬ ܐܢܬܬܐ *the woman did not perceive* (Sindb. 16:8).

Rem.—ܠܐ ܒܝ ܡܬܩܠ ܠܢ *the miracle is not sufficient for us* (Jos. Sty. 23:6).

ܠܐ ܢܬܥܓܠ ܒܢܝ *let us not hasten then my sons* (Jul. 28:23).

ܠܐ ܓܒܪ ܡܬܒܪ ܐܒ *for a man does not become a father* (Spic. Syr. 11:3).

(2) ܠܐ ܗܘ ܡܢ ܛܒܝܥܬܗ ܕܒܪ ܢܫܐ ܥܒܕ ܒܝܫ *it is not from his nature a man doeth wrong* (Spic. Syr. 12:21).

ܐܝܠܝܢ ܕܠܐ ܡܢ ܕܡܐ ܐܬܝܠܕܘ *those who were not born of the blood* (John. 1:13).

(3) ܠܐ ܟܐ ܐܢܫ ܕܚܙܝܗ ܠܗ ܠܐ *it has not pleased him to be seen by any one* (Spic. Syr. 6:19).

ܠܐ ܐܝܟ ܕܐܢܐ ܨܒܝܬ ܠܐ *not as I will* (Matt. 26:39).

ܠܐ ܐܟܠܐ ܒܣܪ ܠܐ *not carnivorous* (Spic. Syr. 7:21).

(4) ܠܐ ܦܓܪܐ ܗܢ ܠܐ ܡܬܚܫܒ ܠܐ ܘܠܐ ܡܬܣܝܥ ܠܐ *and the body is neither restrained nor assisted* (Spic. Syr. 11:2).

ܠܐ ܡܘܬܐ ܠܐ ܚܝܐ ܠܐ ܡܠܐܟܐ ܠܐ *that neither death nor life nor angels* (Rom. 8:38).

Rem.—ܠܐ ܫܡܫܐ ܠܐ ܣܗܪܐ ܠܐ ܟܘܟܒܐ ܚܕ ܡܢ ܗܢܘܢ ܠܐ *For neither sun nor moon nor one of the stars* (Spic. Syr. 3:17).

ܠܐ ܐܢܫ ܠܐ ܝܘܣܦ ܠܐ ܐܚܪܢܐ *neither Joseph nor another* (Legends of St. Mary 25:7).

ܠܐ ܪܘܡܐ ܠܐ ܥܡܩܐ ܠܐ ܐܚܪܢܐ *nor height nor depth* (Rom. 8:38. 24).

ܐܢܐ ܠܐ ܩܢܝܐ ܐܢܐ ܒܟ ܘܐܢܐ ܠܐ ܐܬܬܪܥ ܒܢܦܫܝ *I am not envious against thee and I do (not) excuse myself* (Jos. Sty. 3:15).

(5) ܠܐ ܙܥܘܪ ܠܐ *not a little* (=*much*) (Matt. 28:12).

ܠܐ ܒܠܐ ܠܐ *without care* (Matt. 28:14).

ܠܐ ܐܦܬܪܘܬܐ ܠܐ *incorruptibility* (Rom. 2:7).

(6) ܠܐ ܛܒ ܠܐ *it is not good* (Gen. 2:18).

ܘܒܚܕ ܡܢ ܗܢܘܢ ܠܐ ܚܝܠܐ ܠܐ *and in some things they are not powerful* (Spic. Syr. 9:23).

Simple sentences are declarative, negative, optative, and interrogative. For optative sentences, see § 114. 3. For interrogative sentences, see § 132.

1. The declarative sentence may be either nominal or verbal.

2. (1) The negative ܠܐ precedes the verb to which it relates.

Rem.—A particle may intervene between ܠܐ and the verb.

(2) Generally, when the negative is separated from the verb which it modifies, it is reïnforced by the copula ܐܝܬ (which contracts into ܟܐ) or by ܠܝܬ.

(3) When the negative relates to a phrase, or to a part of speech other than a verb, it immediately precedes it.

(4) When the negative is repeated and has the sense of "*neither*", "*nor*", it comes at the beginning of the sentence.

Rem.—The negative must be repeated before each noun; but it may be omitted from before each verb after the first.

(5) ܠܐ is used before substantives and adjectives in a privative sense. ("*un*", "*in*", "*a*", "*without*" &c.)

(6) ܠܐ may be used, also, when the predicate is an adjective.

§ 132. The Interrogative Sentence.

1. ܡܢ ܐܚܘܝܟ *who showed thee?* (Gen. 3:11).

ܡܢܐ ܗܢܐ ܕܥܒܕܬ *what is this that thou hast done?* (Gen. 3:13).

ܠܡܐ ܐܬܟܥܣ *why art thou displeased?* (Gen. 4:6).

ܠܡܐ ܥܠ ܗܠܝܢ ܐܢܫܬܐ *why trouble ye the woman?* (Matt. 26:10).

ܐܝܟܐ ܐܝܟ ܐܝܬ *where wilt thou?* (Matt. 26:17).

ܐܝܟܢܐ ܢܬܡܠܝ ܟܬܒܐ *how then should the scriptures be fulfilled?* (Matt. 26:54).

ܡܐ ܠܢ *what is that to us?* (Matt. 27:4).

ܡܢ ܐܝܟ ܐܢܬ *from what people art thou?* (Jon. 1:8).

ܡܢܐ ܥܒܕܟ ܐܝܟ ܐܢܬ ܘܡܢ ܐܝܟ ܡܕܝܢܬܟ ܘܡܢ ܐܝܟ ܥܡܐ ܐܢܬ *what is thy business, whence art thou, what is thy country and of what people?* (Jon. 1:8).

2. ܠܐ ܫܡܥ ܐܢܬ *thou hearest not?* (Matt. 27:13).

ܐܦ ܥܦܪܐ ܐܝܬܝܬ ܠܢ *hast thou brought dust to us?* (Sind. 10:13).

ܐܦ ܟܬܒܐ ܗܠܝܢ ܩܪܝܬ *have you read the books* (Spic. Syr. 13:8).

ܡܢ ܗܕܐ ܐܢܬ ܡܬܦܬܐ ܠܡܫܬܥܐ *from this art thou persuaded?* (Spic. Syr. 12 ult.).

ܐܦ ܐܢܬ ܗܟ ܡܦܩ ܠܡܩܛܠ ܠܗ *art thou going to command that he shall be killed* (Sindb. 6:9).

ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܕܡܥܡܕܢܐ ܗܢܐ ܥܒܕ ܢܣܝܢ *Do you not know that baptism works miracles?* (L'omelia di Giacomo 729).

ܐܢܬ ܗܘ ܡܠܟܐ ܕܝܗܘܕܝܐ *art thou the king of the Jews?* (Matt. 27:11).

ܗܐ ܡܢ ܐܝܠܢܐ ܗܘ ܐܟܠܬ *behold from the tree hast thou then eaten?* (Gen. 3:11).

3. (1) ܠܐ ܐܢܬܘܢ ܥܒܕܝܢ ܢܡܘܣܐ ܟܕ *are ye not obeying the law?* (Gal. 4:21).

ܠܐ ܐܝܟ ܕܟܪܝܢ ܐܢܬܘܢ ܠܚܡܐ ܕܚܡܫ *do you not remember the five loaves?* (Matt. 16:9).

(2) ܠܐ ܢܦܫܐ ܝܬܝܪ ܡܢ ܡܙܘܢܐ ܗܝ *is not the life more than the meat?* (Matt. 6:25).

ܐܦ ܠܐ ܐܢܬ ܡܠܟ ܗܘ *also art thou not king?* (Sindb. 3:9).

(3) ܠܐ ܡܠܬܐ ܚܕ ܐܡܪ ܐܢܬ *answerest thou not a word?* (Mk. 14:60).

ܠܐ ܐܢܬ ܗܘ ܡܨܪܝܐ ܗܘ ܕܥܒܪ *art thou not that Egyptian?* (Acts. 21:38).

4. (1) ܗܠ ܐܝܬ ܠܗ ܠܓܒܪܐ ܡܕܡ ܢܣܒ *has a man brought him something?* (John. 4:33).

ܗܠ ܢܩܛܠ ܢܦܫܗ ܗܘ *will he then kill himself?* (John. 8:22).

(2) ܗܠ ܐܢܐ ܗܘ ܡܪܝ *is it I Lord?* (Matt. 26:22).

ܗܠ ܢܫܟܚ ܓܒܪܐ ܐܠܗܐ *will a man rob God?* (Matt. 3:8).

5. ܗܠ ܠܐ ܥܣܘ ܐܚܘܗܝ ܕܝܥܩܘܒ ܗܘ *was not Esau the brother of Jacob?* (Mal. 1:2).

ܗܠ ܠܐ ܒܝܫ ܗܘ *is it not evil?* (Mal. 1:8).

ܗܠ ܠܐ ܐܒ ܚܕ ܠܢ ܟܠܢ ܗܘ *have we not all one father?* (Mal. 2:10).

Rem.—ܗܠ ܐܝܬ ܠܟ ܫܘܠܛܢܐ ܐܘ ܠܐ ܠܡܕܟܝܘ ܐܢܬ *have you power to purify me or not?* (L'omelia de Giacomo 211. See also Mt. 22:17).

6. (1) ܐܢ ܐܢܬ ܗܘ ܡܫܝܚܐ *if thou be the Messiah?* (Matt. 26:63).

ܐܢ ܨܒܬ ܠܡܛܪ ܥܡ ܚܕ ܕܥܒܕܬ ܠܢ ܐܘ ܠܐ *if thou hast kept the agreement which we made with one another or not?* (Sindb. 13:18).

(2) ܟܡ ܡܨܪܦܐ ܘܡܦܩܢܐ ܐܝܬ ܠܡܠܟܐ *how great expenses and outlays kings have?* (Jos. Sty. 15:16).

ܐܝܟܐ ܕܒܝܬ ܠܚܡ ܢܬܝܠܕ ܡܫܝܚܐ? *where Christ should be born?* (Matt. 2:4).

Rem.—ܢܚܘܝ ܠܢ ܡܢ ܕܥܬ ܠܒܗܘܢ ܡܐ ܗܘ *let them reveal to us what their mind is* (Add. 21:4). ܢܚܙܐ ܠܡܢ ܡܬܚܒܪ ܠܗ ܐܝ *let us see to whom she shall belong* (Legends of St. Mary 14:4).

7. ܐܦ ܐܢܬ ܒܠܚܘܕܝ ܐܬ ܐܝܟ ܓܝܪ *art thou then only a stranger?* (Luke 24:18).

ܗܐ ܟܕ ܐܬܐ ܒܪ ܐܢܫ ܢܫܟܚ ܗܝܡܢܘܬܐ *shall he then find faith* (Lk. 18:8).

1. Interrogative sentences are often denoted by interrogative pronouns or adverbs.

2. Generally, the interrogative is denoted by the inflection or connection without any particle.

3. The negative ܠܐ may be used in interrogative sentences, without showing whether the answer expected is dubious, positive, or negative; but always the answer "*yes*" is hoped for or at least desired.

4. The negative ܗܠܐ is used to express doubt in the questioner as to the answer.

(1) When the answer "*yes*", though half expected, is deemed scarcely possible.

(2) When the answer "*surely, not*" is hoped for.

5. The double negative ܠܐ ܗܠܐ is used, when the answer "*surely, yes*" is hoped for, or expected.

Rem.—In a double question, ܠܐ ... ܐܘ ... ? is often used elliptically for the alternative.

6. The indirect question is introduced by ܐ or ?.

Rem.—The indirect question is sometimes introduced directly, without any connecting particle.

7. The particle ܓ is often used for the purpose of strengthening the interrogative.

§ 133. Compound Sentences: Conjunctive.

1. ܐܬܦ ܟܗܢܐ ܪܒܪܒܢܐ ܘܣܒܐ *he returned to the chief priests and elders* (Matt. 27:3).

ܥܠ ܛܝܒܘܬ ܐܠܗܐ ܘܪܘܓܙܗ ܘܡܟܝܠܘܬܗ ? *because of the kindness and grace and longsuffering of God* (Jos. Sty. 6:7).

Rem. 1.—ܐܬܟ ܕܥܒܝܕܬܐ ܕܥܕܥܬܐ ܕܒܬܠ ܐܬ̈ܟ *terrible earthquakes, overturnings of cities* (Jos. Sty. 4:21).

ܐܬܦ ܘܐܙܠ *and he went and returned* (Matt. 27:3).

Rem. 2.—ܐܟ̈ܘܬܐ ܕܥܨ̈ܐ ܕܥܓ̈ܐ ܕܡ̈ܘܬܐ *afflictions of locusts, and of famines, and of pestilence* (Jos. Sty. 40:16).

ܐܓ̈ܐ ܕܟ̈ܪ̈ܐ ܕܠܘܙ̈ ܘܕܥ̈ܪ̈ܒܐ *rods of the hazel and of the poplar* (Gen. 30:37).

ܐܠܐ ܥܝܢ ܕܡܕܥܝ ܕܠܐ ܡܫܟ̈ܚ ܠܡܚܙܝ ܘܠܡܚܙܐ *but the eye of my understanding is unable to examine and to see* (Jos. Sty. 1:10).

ܠܐ ܡܫܟ̈ܚ ܠܗܘ ܕܢܥܠܘ ܘܢܬ̈ܪ̈ܥܘ *they were not able to enter and to harm* (Jos. Sty. 63:1).

ܫܕܪ ... ܕܢܝܬ̈ ... ܘܫܐܠ *he sent . . . to bring . . . and to ask . . .* (Jos. Sty. 78:8).

2. ܣܝ̈ܣ ܥܡܝ̈ܣ ܘܫܕܝ̈ܗ ܡܢܟ *pluck it out and cast it from thee* (Matt. 5:29).

ܘܐܫܬ̈ܒܚ ܘܐܫܬ̈ܥܒܕ ܘܐܬ̈ܪ̈ܥ ܒܟܠ ܕܐܫܟ̈ܚ *they plundered and destroyed and took captive and burned all which they found* (Jos. 63:12).

3. ܐܬ̈ܩܢܥ ܒܟܗܢ̈ܐ ܘܥܒܕ ܠܗ ܠܩܕ̈ܡ̈ܐ ܒܝܫܘܦ ܐܬ̈ܩܢܥ

The clergy persuaded the Patriarch and he made him their bishop (Jos. Sty. 78:7).

ܩܕ̈ܡ ܚܙܐ *he foresaw* (Aphr. 12:3).

Rem.—ܕܢܐܙܠ ܘܢܬ̈ܐ ܒܐܪ̈ܥܐ *that he might go and stay in the land* (Jos. Sty. 57:15).

ܩܡ ܐܙܠ ܒܬܪ̈ܗ *and he arose and went after him* (Mk. 2:14).

Compound sentences, or phrases, may be conjunctive, alternative, or adversative. In conjunctive sentences, or phrases:

1. One word may govern two, or more, connected by ܘ.

Rem. 1.—The ܘ may be omitted.

Rem. 2.—The ܕ of the genitive and ܠ before the Infinitive cannot be omitted from before a second, or third word in the same government as the first.

2. Several verbs connected by ܘ may govern a common object.

3. Of two verbs connected by ܘ and in the same tense, one may be in dependence upon the other, often as an adverb or complement.

Rem.—In such cases the ܘ may be omitted.

§ 134. Alternative and Adversative Sentences.

1. ܢܡܘܣܐ ܘܢܒܝܐ *the law or the prophets* (Matt. 5:17).

ܠܡܐܡܪ ܠܡܠܟܐ ܩܪܒ ܠܟ ܘܐܡܪ ܠܡܠܟܐ *or to say to the king: "Take war."* (J. S. 16:15).

Rem. 1.—ܐܠܐ ܥܠ ܒܟܝܐ ܕܡܝܬܐ ܘܥܠ ܒܟܝܐ ܕܡܬܝܢ *but either the weeping over the dead or the lamentable cries of those in pain* (Jos. Sty. 39:15).

Rem. 2.—ܐܘ ܕܡܣܒܪ ܐܢ *or thinkest thou?* (Matt. 26:53).

ܐܘ ܠܡܐ ܚܛܝܬ ܠܟ ܐܘ *or did I commit a sin* (2 Cor. 11:7).

2. ܐܘ ܠܓܒܐ ܐܘ ܠܬܝܡܢܐ *either to the north or to the south* (Spic. Syr. 19:15).

ܐܘ ܒܣܝܢܬܪܐ ܐܘ ܒܟܝܪܬܐ *either flute or cithara* (1 Corr. 14:7).

3. ܠܐ ܐܝܟ ܐܢܐ ܨܒܐ ܐܠܐ ܐܝܟ ܐܢܬ ܨܒܐ *not as I will but as thou* (Matt. 26:39).

ܠܐ ܠܡܚܪܒ ܐܠܐ ܠܡܫܠܡ *not to destroy but to fulfil* (Matt. 5:17).

ܠܐ ܕܢܬܟܠܘܢ ܠܡܥܒܕ ܒܝܫ ܐܠܐ ܕܥܒܕܝܢ ܛܒ ܟܠ ܙܒܢ *that they should not be able to do wrong but that always they should be doing what is good* (Spic. Syr. 1:9).

ܗܢܘܢ ܢܒܢܘܢ ܐܢܐ ܐܚܪܒ *they shall build but I will destroy* (Mal. 1:4).

1. Alternative sentences are usually connected by ܐܘ.

Rem. 1.—ܐܘ may stand at the head of each clause.

Rem. 2.—In the Peshito New Testament, ܐܘ translates ἤ "used in an interrogative sentence which refers to a preceding categorical sentence".

2. Alternative sentences are sometimes introduced with ܐ or ܐܘ.

3. Adversative sentences are generally introduced with ܐܠܐ; but occasionally by Waw.

§ 135. Complex Sentences.

These may be divided into substantive, adjective and adverbial sentences. Substantive sentences are those in which the sentence takes the place of a noun, as subject or object of a verb, or in apposition to a noun.

1. ܠܐ ܡܛܐ ܠܟ ܕܥܒܕܝܟ ܡܘܬܘܢ ܒܟܦܢܐ *for that thy slaves should die of hunger does not become thee* (Jos. Sty. 76:6).

ܠܐܝܢ ܕܐܬܦܩܕ ܠܗܘܢ ܕܢܚܘܬܘܢ ܒܥܡܩܐ ܕܡܝܐ *to whom it has been commanded to go down in the depth of the waters* (Jos. Sty. 4:1).

ܛܒ ܠܟ ܕܚܕ ܡܢ ܐܒܪܝܟ ܕܢܐܒܕ ܡܢ ܕܢܗܘܐ ܓܗܢܐ *it is better for thee that one of thy members perish* (Matt. 5:29).

ܟܠ ܡܢ ܕܠܝܬ ܠܗ ܕܚܠܬܐ ܕܐܠܗܐ ܒܗ ܠܝܬ ܠܗ ܠܟܠ ܕܚܠܬܐ *for whosoever has not the fear of God in him is subject to all fears* (Spic. Syr. 2:26).

2. ܗܕܐ—ܗܘ *this is that thou mayest know* (Aphr. 213:15).

ܥܠܬܐ ܕܐܝܬܝ ܗܘܬ—ܗܘ ܥܠܬܐ *the reason was its being (it was) the time of fruitage* (Jos. Sty. 48:18).

ܐܝܬ ܠܓܒܪܐ ܕܟܬܒ ܒܥܨܒܘܬܐ ܐܝܬ ܠܗ ܚܕ ܡܠܬܐ *it is one thing for a man to write sadly* (Jos. Sty. 5:7).

3. (1) ܠܐܝܢ ܕܢܩܪܘܢ ܒܟܬܒܐ ܗܘ ܠܗܘܢ ܡܠܦ *those who should read the Scriptures, he taught in them* (Add. 40:13).

ܟܕ ܚܙܐ ܕܝܫܘ ܐܬܕܢ *when he saw that Jesus had been condemned* (Matt. 27:3).

(2) ܘܢܕܥܘܢ ܡܐ ܕܨܒܝܢ ܗܘ *and they may know what his desire is* (Spic. Syr. 1:19).

ܠܟ ܗܘ ܠܐ ܡܫܟܚ ܠܢ ܕܐܝܟ ܕܐܢܬ ܥܒܕ ܗܟܝ *to show thee why it does not please us* (Spic. Syr. 2:5).

ܐܦ ܐܢܬ ܠܐ ܝܕܥܬ ܡܐ ܗܘ ܡܫܚܬܝ ܕܐܢܐ *also thou knowest not what my measure is* (Jos. Sty. 3:7).

(3) ܐܡܪ ܓܪ ܕܒܪ ܐܠܗܐ ܐܢܐ ܗܘ ܕܐܡܪ *for he saith: "I am the son of God"* (Matt. 27:43).

ܐܡܪ ܠܗܘܢ ܠܐ *he said to them "Nay"* (Jos. Sty. 4:11).

(4) ܐܠܨ ܒܗ ܟܕ ܐܢܣ *he pressed him to take* (Overbeck 167:17).

ܠܡܫܡܥܬܐ ܕܫܡܥܢ *to that which we have heard* (Heb. 2:1).

ܢܚܙܐ ܠܡܢ ܕܠܗ ܢܗܘܐ ܐܢ *let us see to whom she shall belong* (Legends of St. Mary 14:4).

4. ܘܐܬ ܒܕܚܠܬ ܕܠܐ ܐܦ ܐܢܬ ܢܬܢܣܐ *and be mindful lest ye also be tempted* (Gal. 6:1).

ܗܠܝܢ ܬܘܒܝܬܐ ܡܫܬܠܡܝܢ ܠܟ ܐܦ ܗܠܝܢ ܬܘܒܝܬܐ *these chastisements are sufficient to rebuke us* (Jos. Sty. 5:16).

5. ܐܠܐ ܗܕܐ ܐܝܬ ܠܢ ܕܢܐܡܪ ܐܦ ܗܟܢܐ ܕܕܘܝܕ ܘܟܕ *but this it is necessary to say that like David etc.*

ܗܕܐ ܕܟܬܒܬ ܠܟ ܐܦ *this that I have written thee* (Aphr. 359:1).

ܘܐܦ ܐܢܬ ܒܥܐ ܐܢܐ ܕܬܕܥ ܗܕܐ ܥܠ ܡܐ ܐܬܟܪܟ ܗܟܢܐ *and thou art desiring to learn this, by what causes it was provoked* (Jos. Sty. 7:22).

ܘܚܙܐ ܐܠܗܐ ܠܥܒܕܝܗܘܢ ܕܗܦܟܘ ܡܢ ܐܘܪܚܬܗܘܢ ܒܝܫܬܐ *and God saw their works that they turned from their ways* (Jon. 3:10).

1. Subject substantive sentences are such as are the subject of a verbal, or nominal sentence. A dependent question may constitute such a sentence.

2. A predicate sentence is one which corresponds to the predicate noun in nominal sentences.

3. An object sentence is one which is the object of a verb or preposition.

(1) It may be a direct object of the verb.

(2) It may be a dependent question.

(3) It may be a quotation.

(4) It may be an indirect object of a verb, or the object of a preposition.

4. Object clauses are sometimes found after adjectives and after the participles of intransitive verbs.

5. Substantive clauses may be in apposition with a preceding word.

§ 136. Adjectival or Relative Sentences.

1. (1) ܫܡܥ̈ܐ ܐܦ ܠܚܐ ܘܪܚ̈ܝܩܐ ܕܚܠܬ̈ܢ *reports also from far and near have terrified us* (Jos. Sty. 4:20).

ܟܠ ܐܝܠܢܐ ܕܢܫܐ ܠܚܙܝܬܐ *every tree which was pleasant to the sight* (Gen. 2:9).

(2) ܘܫܓ̈ܐ ܘܒ̈ܐܫ̈ܐ ܕܐܬܪܥܝܘ ܒܣܓ̈ܝܐ *and calamities that befell in many places* (Jos. Sty. 4:21).

ܓܒܪܐ ܕܒܪܗ *the man that he had formed* (Gen. 2:8).

ܒܝܘܡܐ ܕܐܟܠܬ ܡܢܗ *in the day wherein thou eatest of it* (Gen. 2:17).

2. ܦܛܠܡܝܣ ܗܝ ܥܟܐ *the city of Ptolmæus, that is Akka* (J. S. 44:8).

ܓܒܪ ܕܠܐ ܐܬܥܒܕ ܠܗ ܒܝܫ̈ܬܐ ܡܢܗܘܢ *a man who did not suffer some harm from them* (Jos. Sty. 81:4).

3. ܘܠܡܫܕܪܗ *and him who had sent him* (Jos. Sty. 91:11).

ܐܬܪܐ ܕܡܪܝܐ ܐܬܬܣܝܡ *the place in which the Lord was placed* (Matt. 28:6).

ܡܩܝܡ ܢܡܘܣܐ *fulfilling the law* (Jos. Sty. 2:2).

ܠܐ ܣܓܕܘ ܠܨܠܡܐ ܕܥܒܕ *they worshipped not the image which he had made.*

Rem.—ܥܠ ܦܝܠܣܘܦ̈ܝܟ ܡܫܠܡ̈ܢܝܟ *over thy philosophers who are counselling thee* (Sindb. 17:18).

ܥܠ ܕܐܡܪ *because of that which he said* (Jos. Sty. 42:5).

4. ܝܩܪܗ ܕܝܩܪܐ *the price of him who is precious* (Matt. 27:9).
ܝܡܝܢܐ ܥܝܢܐ *thy right eye* (Matt. 5:29).

5. ܐܝܠܘܕ ܫܡܗ ܓܘܬܝ *a Goth whose name was Illod* (Jos. Sty. 68:3).
ܕܝܕܝܗܘܢ ܡܠܝܢ *whose hands are full* (Addai 43:13).

6. ܗܘ ܙܒܢܐ ܕܥܐܕܬܐ ܕܢܫܬܩܠ ܒܗ ܣܦܪܐ ܕܚܙܘܬܐ *the time of that festival in which heathen tales were sung* (Jos. Sty. 24:16).
ܠܫܪ̈ܒܬܐ ܐ̈ܚܪ̈ܢܐ ܕܐܢܐ ܫܕܪ ܠܟ *the other peoples to whom I send thee* (Acts 26:17).

Rem. 1.—ܕܐܡܪܬܘܢ ܒܝ *of whom ye spake to me* (Gen. 43:27).
ܒܝܘܡ ܬܡܢܝܐ ܕܐܬܡܗܘ *on the eighth day when they were circumcised* (Spic. Syr. 19:17).

Rem. 2.—ܐܝܟ ܐܝܟ ܕܦܢܐ ܐܬܪ̈ܥܝ *whithersoever he turned he was victorious.*
ܐܝܟ ܕܐܬܘ *whithersoever they came* (Aphr. 339:9).
ܐܝܟ ܕܠܐ ܡܬܒܥܐ ܐܢܬ ܡܫܟܚ ܘܡܬܚܢܢ *It is not wanting there, when thou takest and kindlest.*

7. ܘܐ̈ܠܝܢ ܕܥܡܗ ܒܬܝܒܬܐ *and those who were with him in the ark* (Gen. 7:23).
ܠܡܨܠܝ ܥܠ ܛܒ̈ܬܐ *and to pray for that which is good* (Spic. Syr. 5:12).
ܠܡܢ ܕܢܚܬ *to him who descends* (Overbeck 385:6).

8. ܘܠܡܢ ܕܢܚܙ ܗܢ ܢܣ ܕܐܬܥܒܕ ܒܗ ܠܡܐ ܕܢܫܬܩ ܦܘܡܗ ܡܢ ܫܒܚܐ *who might see this miracle that could restrain his mouth from praise* (Jos. Sty. 66:18.)
ܐܝܠܘܕ ܫܡܗ ܓܘܬܝ ܘܐܬ ܒܗ ܕܐܬܬܒ ܛܪ̈ܒܘܢܐ *a Goth whose name was Illod and who had been made tribune* (Jos. Sty. 68:3).

Rem.—ܘܠܝܬ ܠܐ ܚܫ ܘܠܐ ܙܥ ܘܠܐ ܐܬܟ ܘܐܝܬ ܠܗ *and there was no one who warned nor who rebuked, nor who admonished* (Jos. Sty. 25:10).

9. ܐܝܬ ܕܡܨܒ *whom it immerses* (Overbeck 384:17).

ܠܐ ܡܢ ܗܫܐ ܕܠܐ ܐܝܬ ܠܗ ܐܝܟ ܕܢܬܩܝܡ ܥܠ ܗܝ ܕܐܝܬ ܒܗ ܗܝܡܢܘܬܐ *for they have not the foundation of the faith upon which to built* (Spic. Syr. 2:23).

10. ܐܝܬ ܠܗ ܠܬܠܬ ܕܢܬܛܪ ܒܗ ܐܝܬ ܕܐܝܬ ܠܗ ܠܬܠܬ ܕܢܬܛܪ ܒܗ *for it is necessary that three things* [*that of nature, and that of fortune, and that of purity*] *that they should be maintained.*

11. *a.* ܘܐܢܬ ܟܦܪܢܚܘܡ ܕܐܝܬ ܠܟ ܕܬܬܪܡܝ ܥܕ ܫܡܝܐ ܬܬܚܬ *and thou Capernaum which art exalted unto heaven* (Matt. 11:23).

ܐܘ ܐܢܬ ܐܠܗܐ ܕܐܬܝܬ ܡܢ ܫܡܝܐ ܘܥܒܕܬ ܠܟ ܗܠܝܢ ܥܒܕܐ *or thou art God who hast come down from heaven and hast done these things* (Addai 3 ult).

ܐܢܬ ܕܡܗܝܡܢ ܐܢܬ *you who believe* (Spic. Syr. 2:19).

ܐܦ ܐܢܐ ܕܐܢܬ ܚܙܐ ܐܢܬ ܐܦ ܐܢܐ ܕܐܢܬ ܚܙܐ ܐܢܬ *I also whom you see* (Addai Apost. 21:18).

b. ܘܐܢܬܘܢ ܕܨܒܝܬܘܢ ܕܬܗܘܘܢ ܠܡܫܝܚܐ ܡܫܡܥܬܢܝܐ ܐܢܬܘܢ ܕܨܒܝܬܘܢ ܕܬܗܘܘܢ ܠܡܫܝܚܐ ܡܫܡܥܬܢܝܐ *and ye who wish to be to the Messiah obedient know* (Addai the Ap. 30:7).

ܐܢܬܘܢ ܕܨܒܝܬܘܢ ܕܬܗܘܘܢ ܠܬܚܬ ܢܡܘܣܐ ܐܢܬܘܢ ܕܨܒܝܬܘܢ ܕܬܗܘܘܢ ܠܬܚܬ ܢܡܘܣܐ *ye who wish to be under the law* (Gal. 4:21).

Adjective sentences are introduced by the relative particle ܕ and may limit any noun.

1. Adjective sentences may be
(1) Nominal.
(2) Verbal.

2. It may limit the subject.

3. It may limit the object.

Rem. 1.—It may limit a noun or pronoun, which is the object of a preposition.

4. The relative ܕ when it follows a noun with a pronominal suffix may refer to either.

5. When the relative is in the genitive relation with the noun following it, the noun must take the pronominal suffix.

6. When the relative clause is to be governed by a preposition, the

relative appears at the head of the clause and the preposition with its appropriate pronominal suffix follows, either immediately or with intervening words.

Rem. 1.—The relative sometimes stands alone where we would expect the preposition and pronominal suffix to follow; especially is this the case where it may be construed as an adverbial accusative of place or time.

Rem. 2.—The preposition is sometimes placed before the antecedent to which the relative belongs.

7. The relative may stand without an antecedent, provided that it involves a demonstrative conception. It may then be regarded as a substantive clause, see § 135.

8. When several relative phrases are joined by the copula, ʾ is often found but once, even when the relative is used in different constructions.

Rem.—It may, however, be repeated.

9. The relative is sometimes omitted, especially in servile imitation of the Hebrew.

10. When the subordinate phrase has been separated from the Dolath to which it belongs, the relative is sometimes repeated pleonastically.

11. When the antecedent is a pronoun in the first or second person, two constructions are possible in the relative phrase.

(1) The verb, or pronoun, of the relative phrase is in the person of the antecedent.

(2) The verb of the relative phrase is in the third person, although the antecedent is of the first or second.

137. Adverbial Clauses and Sentences.

1. ܐܝܟ ܕ ܫܪܝ ܚܛܝܬܐ ܘ ܐܬܝ *and where sin abounded* (Rem. 5:20).

ܩܐܡ ܥܠ ܕ ܐܬܪ ܗ ܐ ܕ ܛܠܝܐ ܐ ܟ *he stood over the place where the young child was* (Matt. 2:9).

2. (1) ܐ ܟ ܕ ܐ ܐ ܐ ܐ *when the locusts came* (Jos. Sty. 1:3).

ܐ ܕ ܐ ܐ ܐ ܐ ܐ *when I saw the signs* (Jos. Sty. 3:17).

ܐ ܐ ܐ ܐ ܐ *after that I am risen* (Matt. 26:32).

ܩܕܡ ܕܦܝܠܦܘܣ ܩܪܐ ܠܟ *before Philip called thee* (Jud. 1:48).

ܒܕܢܣܝܘ ܐܒܗܬܟܘܢ ܠܝ *when your fathers tempted me* (Heb. 3:9).

ܗܐ ܝܘܡܬܐ ܐܬܝܢ ܕܢܘܩܕ ܐܝܟ ܐܬܘܢܐ *the days are coming when my wrath shall burn like a furnace* (Mal. 4:1).

(2) ܒܡܩܛܪܓܘܬܗ ܕܟܗܢܐ ܪܒܐ *while they were calumniating him* (Matt. 27:12).

ܟܕ ܥܠܝܬ *as I was entering* (Spic. Syr. 1:3).

ܒܡܢܣܝܗܘܢ ܠܗ *while they are proving them* (Jos. Sty. 5:13).

ܥܕ ܕܝܠܕܬ ܒܪܗ ܒܟܪܐ ܩܕܡܝܬܐ *until she had borne her first born son* (Matt. 1:25).

ܥܕ ܐܙܠ ܐܨܠܝ *until I go and pray* (Matt. 26:36).

ܡܢ ܗܝ ܙܒܢܐ ܡܠܟܘܬܐ ܕܐܠܗܐ ܡܬܒܣܪܐ *since then the kingdom of God has been preached* (Lk. 16:16).

ܡܢ ܕܣܠܩܬ ܠܝܪܘܫܠܡ ܠܡܣܓܕ *since I went up to Jerusalem to worship* (Acts 24:11).

(3) ܟܕ ܐܬܐܣܪ ܒܟܒܠܐ ܘܒܣܝܪܐ ܐܬܪܬܩ *as often as with fetters and chains he was bound* (Mk. 5:4).

ܟܕ ܐܢ ܫܬܝܬܘܢ *as often as ye drink* (1 Cor. 11:25).

3. ܒܥܓ ܠܐ ܒܪܝܪ *unwillingly* (L'omelia di Giacomo 150).

ܐܝܟ ܕܐܬ ܠܡܬܒ *as is necessary* (Jos. Sty. 4:6).

ܐܝܟ ܕܐܡܪܬ *as I said* (Inedita Syr. 18:1).

ܐܝܟ ܕܐܢܘܢ *as they are* (Jos. Sty. 4:12).

ܐܝܟ ܕܢܩܛܠܘܗܝ *how they might put him to death* (Matt. 27:1).

ܥܕ ܕܡܢ ܚܡܝܡܘܬ ܪܓܫܟ ܐܢܬ ܠܐ ܝܕܥ *until that from the warmth of thy love thou dost not know* (Jos. Sty. 3:7).

ܐܝܟ ܕܐܡܪܝܢ *as ye say* (Spic. Syr. 1:6).

ܐܝܟ ܕܝܕܥܝܢ *as ye know* (Matt. 27:65).

4. (1) ... ܕ̈ܐܝܟ̈ܢ ... ܐܝܟ̈ ... ܐܝܟ̈ ... *I adjure that thou tell us* (Matt. 26:63).

ܗ̈ܘ ܕ̈ܐܝܟ̈ ... ܐܝܟ̈ ... ... *and I knew that this thou hast said in order that there may be contrition* (Jos. Sty. 5:7).

ܐ̈ܝܟ̈ ... ... *that the sea may rest* (Jon. 1:11).

ܐ̈ܝܟ̈ ... *lest I come* (Mal. 4:6).

(2) ... ... *in order that thou mayest not depart from us without profit* (Spic. Syr. 2:7).

... ... *or that thou mayest know clearly* (Jos. Sty. 8:6).

Rem.—... ... *thou hast sent me* [*that*] *I should write them* (Jos. Sty. 5:3).

... ... *for the whole* (*purpose*) *of it,* (*to wit*) *that men are persecuted in this world* (*is*) *on account of* (*this*) *that they may be restrained from their sins* (Jos. Sty. 6:2).

... ... *until I go to pray* (Matt. 26:36).

... ... *this that I have written to thee, my beloved,* (*I have written*) *in order that men may do the will of God* (Aphr. 75:6).

Adverbial sentences are such as modify the verb as to place, time, manner, condition and so forth. The most common forms of adverbial sentences are as follows.

1. Local.

2. Temporal. These are:—

(1) Those answering to the question "*where*".

(2) Those answering to the question "*how long*".

(3) Those answering to the question "*how often*".

3. Modal or Comparative clauses are introduced with some combination with ... or ... or ....

4. Final or consecutive. (Purpose or result).

These are (1) generally preceded by ... (=*ut*), but sometimes by ....

(2) Sometimes after combinations of particles.

Rem.—Sometimes we meet with elliptical sentences from which ؟ or some other word has been omitted.

Rem. 2.—The Infinitive with Lomadh sometimes takes the place of the Imperfect with Dolath § 120. 1 (3).

5. (1) لِمَعْبَدِ *because he believed the woman* (Sindb. 4:2).

دَمَ هَدْقَدَ *because I betrayed the innocent blood* (Matt. 27:4).

(2) وَحْمَلَ مَعْدِيَةَ مَعْدِيَةَ مِنْ *and in that I considered the weakness of my mind* (Jos. Sty. 3:20).

مَنْ كَلَ إِنَّا *because I trust upon thy prayers* (Jos. Sty. 4:2).

مَنْ مَعْدِيَةَ مِنْ *because it is the prise of blooa* (Matt. 27:6).

مَنْ إِنَّا مَعْدِيَةَ مَعْدِيَةَ مِنْ *since according to my strength I shall swim* (Jos. Sty. 4:4).

مَنْ *for he was accustomed* (Spic. Syr. 1:3).

مَنْ *for I have suffered much* (Matt. 27:19).

مَنْ مَنْ *and since through man was death* (1 Cor. 15:21).

مَنْ *because ye are offering* (Mal. 1:7).

مَنْ مَنْ مَنْ *not because they are fixed but because they have power* (Spic. Syr. 4:21).

مَنْ مَنْ مَنْ *because men are not equally governed* (Spic. Syr. 12 ult.).

6. مَنْ مَنْ *and although nothing like this has been done by me to thee* (Jos. Sty. 3:3).

مَنْ مَنْ *although they have been profited nothing by their sons* (Jos. Sty. 3:10).

مَنْ *though all men should be offended at thee* (Matt. 26:33).

7. ܘܚܙܐ ܠܡܠܐܟܐ ܕܡܪܝܐ ܕܩܐܡ *and he saw the angel of the Lord standing* (Num. 22:31).

ܟܕ ܗܘܐ ܡܗܠܟ *as he was walking* (Gen. 3:8).

5. Causal adverbial clauses are introduced:—

(1) By the relative ܕ.

(2) By ܒ *in that,* ܥܠ ܕ *because that,* ܡ *since,* ܡܛܠ *for,* ܐܝܟ ܕ *as that,* ܒܗܕܐ ܕ *in this that,* and ܡܢ ܗܕܐ ܕ *from this that,* ܥܠ ܕ *on account of this.*

6. Concessive adverbial clauses are introduced by ܐܦ and ܐܦܠ.

7. The adverbial accusative belongs here.

138. Conditional Sentences.

1. (1) ܐܢ ܐܢܐ ܚܛܝܬ . . ܡܢܐ ܐܚܛܘ *if I have sinned, wherein have they sinned?* (Jos. Sty. 40:2).

ܐܢ ܗܫܐ ܫܦܝܪ ܡܠܠܬ [ܕܐܡܪ ܠܟ] ܠܡܐ ܡܟܝܬܢܝ *but if well have I spoken, why smitest thou me* (John. 18:23).

ܐܢ ܟܐܦܐ ܗܢܐ ܕܣܝܡ ܒܫܘܬܐ ܐܝܟ ܗܘܐ ܪܫ ܙܘܝܬܐ ܐܦ ܗܘ *if this stone had been placed as foundation, how was it head also of the corner?* (Aphr. 11:13. See also Overbeck 62:6).

(2) ܐܢ ܒܝ ܪܕܦܘ ܐܦ ܠܟܘܢ ܢܪܕܦܘܢ *if they have persecuted me they will also persecute you* (John. 15:20).

ܐܢ ܡܝܬܢ ܥܡ ܡܫܝܚܐ ܗܟܢܐ ܕܚܝܐ ܐܢܚܢܐ ܕܡܗܝܡܢ *if then we have died with Christ we believe* (Rom. 6:8).

(3) ܐܢ ܢܡ ܫܟܒ ܢܬܚܐ *if he is fallen asleep, he will be saved* (John. 11:12).

ܐܢ ܒܗ ܪܕܦܘ ܐܚܢܐ ܠܟ ܠܐ ܢܪܕܦܘܢ *if they persecuted him, how shall they not persecute us?* (Overbeck 228:14. See also Overbeck 67:8).

(4) ܐܢ ܡܐ ܕܪܘܚܐ ܐܘ ܡܠܐܟ ܡܠܠ ܥܡܗ ܡܢܐ ܐܝܬ ܒܗ ܐܢ ܗܟܝ *if then a spirit or angel has spoken with him what is there in that?* (Acts. 23:9).

ܐܢ ܐܚܣ ܒܥܠܡܐ ܐܝܡܝ ܟܬܒܬ ܘܗܕܐ . . ܐܝܬ ܒܗ ܟܬܒܬܐ

if his will has been able to quench the violence of fire, it is to be believed (Overbeck 54:7).

2. (1) ܐ ܗܵܝܟ ܕܥܒܕ ܠܗ ܟܠ ܗܵܕܵܐ ? . . . . ܐ ܐܦ ܐܢ *if again it happen etc., they had to endure great fatigue* (Jos. Sty. 83:13).

ܐ ܐܡܪ ܢ . . . ܐ *if they shall say . . . it has been seen* (Overbeck 54:27. Comp. also 48:27).

(2) ܐ ܕܢ ܒܥܐ ܠܗ ܕܢܗܘܐ ܒܪ ܡܠܟܐ ܐ *if they would be members of his army they should enter* (Jos. Sty. 19:5).

ܐ ܐܢ ܐܝܟ ܕܐ ܐܫܬܐ ܢܫܬܐ ܨܒܝܢܟ ܢܗܘܐ ܐ *if I must drink it let thy will be done* (Matt. 26:42).

ܐ ܐܢ ܠܘܬ ܐܢܫܐ ܕܢܦܩ ܠܘܬܗܘܢ ܢܟܡܘܢ ܒܗ ܐ *if he shall go forth to them they should lie in ambush for him* (Jos. Sty. 58:4).

(3) ܐ ܕܢ ܡܪܢ ܢܬܠ ܠܢ . . . ܡܬܬܠܝܢ ܠܟ ܐ *if then our Lord will grant, we will speak with thee* (Jos. Sty. 43:16).

ܠ ܐܝܬ ܐܢܫ ܕܢܫܟܚ ܠܟ ܐܦ ܐܢ ܢܦܩ ܠܒܪ ܐ *no man will harm thee even if thou comest out alone* (Jos. Sty. 89:21).

(4) ܐ ܐܢ ܕܢ ܢܗܘܢ ܚܣܝܢ ܡܢܢ ܐ *if then they be too strong for us it is better* (Jos. Sty. 65:12).

ܐ ܐܬܐ ܒܪܟ ܗܘ ܐܢܫܐ ܗܠܝܢ ܕܥܒܕܝ ܐ *and if he come blessed are those servants* (Lk. 12:38).

3. (1) ܐ ܒܪܘܚ ܐܠܗܐ ܐܢܐ ܦܪܩ ܫܐܕܐ ܕܐܠܗܐ ܥܠ ܟܡ ܡܠܟܘܬܐ ܕܐܠܗܐ ܩܪܒܐ ܗܘ ܠܟܘܢ *if by the spirit of God I cast out demons, the kingdom of God is nigh unto you* (Matt. 12:28).

ܐ ܡܛܠ ܕܢܦܫܐ ܥܠܠ ܒܦܓܪܐ ܐܬܝܠ ܐܢܐ ܟܐ ܕܠܐ ܐܬܝܠ ܐܬܝܠ ܐ *if, because the soul has entered into the body, I am enclosed, that which was not enclosed, has been enclosed* (Overbeck 63:7).

(2) ܐ ܐܦ ܐܢ ܐܝܬ ܒܗ ܡܘܡܬܐ ܠܐ ܢܫܬܟܚ ܒܗ ܐ *if there should be any oath he would not be found by it* (Jos. Sty. 76:12).

ܐ ܡܢ ܐܬ ܐܥܒܕܘ . . . ܢܬܥܩܦ *if Areobindus allowed, they should turn* (Jos. Sty. 58:9).

ܐ ܗܝ ܕܝܟܠ ܕܢܦܪܫ ܒܝܫܐ . . ܠܡ ܢܗܝܡܢ *if this will were able to separate evil, we would believe* (Overbeck 50:8).

(3) ܐ ܐܝ ܡܢ ܕܝܕܥ ܗܘ ܠܐ ܐܟܠ ܐܢܐ ܠܟ *if then thou knowest who he is I shall not hinder thee* (Jos. Sty. 76:19).

ܐ ܐܢܐ ܒܥܠܙܒܘܒ ܦܪܩ ܫܕܐ ܒܢܝܟ ܒܢܝܗܘܢ ܡܢ ܒܥܠ ܕܝܢܟ *if I by Beelzebub cast out demons, by whom do your sons?* (Matt. 12:27).

(4) ܐ ܐܢ ܕܘܝܕ ܒܪܘܚ ܩܪܐ ܠܗ ܡܪܝܐ ܐܝܟ ܗܘ ܒܪܗ *if David then call him Lord, how is he his son* (Matt. 22:45).

ܐ ܐܝ ܡܢ ܡܛܥ ܠܟ ܗܘ ܡܠܟܐ *if he deceives he is no king* (Jos. Sty. 61:19).

4. (1) ܐ ܐܠܘ ܐܝ ܟܕ ܐܬ ܐܠܗܐ ܒܠܒܗ ܣܝܡ ܗܘ *if it were right God himself would have put it in his heart* (Jos. Sty. 74:4).

ܐ ܘܐܢ ܠܝܬ ܩܝܡܬܐ ܡܫܝܚܐ ܐܦ ܠܐ ܩܡ *and if there be no resurrection Christ also is not risen* (1 Cor. 15:13).

(2) ܐ ܐܢ ܡܫܟܚܝܢ ܠܡܩܒܠ ܐܢܫ *if they were able, they should meet (him) in battle* (Jos. Sty. 14:4).

ܐ ܐܢ ܒܥܐ ܐܢܬ ܠܡܥܒܕ ܥܡܢ ܫܠܡܐ ܐܦ ܗܒ *if thou desirest us to make peace give us etc.* (Jos. Sty. 58:17).

ܐ ܐܝ ܐܝܬ ܒܗܘ ܕܠܐ ܨܒܝܢ . . ܢܩܪܒ ܐܠܝܢ *if there be those who are not willing . . let them draw near to us* (Addai 21:2).

ܐ ܐܢ ܡܠܟܐ ܗܘ ܕܝܫܪܝܠ ܢܚܬ ܗܫܐ ܡܢ ܥܠ ܨܠܒܐ *if he be the king of Israel let him come down now from the cross* (Matt. 27:42).

(3) ܐ ܐܢ ܒܥܐ ܐܢܬ ܕܢܫܐܠ ܡܢܐ ܐܝܟ ܗܘ ܐܫܕܪ ܠܟ ܐܢܐ *if thou askest it as a loan I will send it to thee* (Jos. Sty. 18:15).

ܠܡܢܐ ܗܟܢܐ ܡܥܡܕ ܐܢܬ ܐܢ ܠܐ ܐܢܬ ܡܫܝܚܐ *why then baptizest thou, if thou art not the Messiah* (John. 1:25).

(4) ܐ ܐܢ ܡܠܟܐ ܗܘ ܕܡܫܬܡܥ ܠܗ ܠܐ ܫܡܥ . . . ܠܡܢܐ ܐܫܬܕܠ ܥܠ ܡܠܟܐ

what profit is there from them if it be that admonition be not mingled? (Jos. Sty. 5:14).

ܐ ܥܒܕܬ ܐܝܟ ܟܝܢܐ ܥܡ ܓܒܪܐ ܘܐܢܬܬܗ ܠܐ ܫܦܝܪ ܠܡܣܒ *if the case between a man and his wife be so, it is not expedient to marry* (Matt. 19:10).

5. ܐܦ ܐܢ ܠܐ ܐܠܦܬܢ ܠܢ ܗܕܐ ܐܦ ܟܕ ܐܝܟ ܕܠܐ ܢܗܘܝ ܠܢ ܒܛܠ *if they did not teach us this, they would be quite useless to us* (Jos. Sty. 5:19).

ܐܦ ܟܕ ܐܝܟ ܕܟܬܒ ܥܠ ܣܦܪ ܬܘܪܟܐ ܐܢ ܢܣܒܪ *if they were written great histories would they form* (Jos. Sty. 80:6).

ܐܢ ܐܝܟ ܕܝܕܥ ܐܢܬ ܐܢ ܐܦ ܐܒܝ ܬܕܥ *if ye were knowing me, ye would be knowing my father also* (John. 14:7).

ܐܢ ܐܝܟ ܕܪܚܡܬܢ ܐܢ ܐܦ ܬܚܕܐ ܗܘܝܬ *if ye had loved me ye would have rejoiced* (John. 14:28).

ܐܢ ܐܝܟ ܕܠܐ ܗܘܐ ܗܢܐ ܝܘܡܐ ܗܘܐ ܐܦ ܗܢܐ *if this had not happend to-day, it had happened* (Addai 15:7).

ܐܢ ܐܝܟ ܕܠܐ ܨܒܐ ܐܦ ܠܐ ܐܬܐ *if he had not wished, he had not died* (Addai 19:16).

ܐܢ ܐܝܟ ܕܠܐ . . ܐܦ ܠܐ ܐܬܝܕܥ *if they had not known, there had not been the desolation* (Addai 27:21).

ܐܢ ܐܝܟ ܕܨܒܘ . . . ܐܦ ܐܢ ܠܐ ܐܫܬܘܩ *if they had wished, the commotions had not permitted them* (Addai (28:2).

ܐܢ ܐܝܟ ܕܐܝܬ ܒܗܘܢ . . . ܐܦ ܐܢ ܐܝ ܠܐ *if there were in them feeling, it would be right for them* (Addai 24:1).

Adverbial sentences of condition are of two kinds, those which express a possible and those which express an impossible condition. Of sentences expressing a possible condition, there are sixteen constructions according to the form of the verb, or copula, that is employed.

1. When there is a Perfect in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

2. When there is an Imperfect in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

3. When there is a Participle in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

4. When there is a nominal sentence in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

5. The impossible condition is expressed by ܐܶܠܳܘ or ܠܳ ܐܶܠܳܘ. In the protasis is found the Perfect, with or without ܗ̰ܘ̰ܐ, or the Participle with ܗ̰ܘ̰ܐ, or a nominal sentence; in the apodosis, the Perfect, or the Participle with ܗ̰ܘ̰ܐ.

INDEX.

a-class vowels, 29. 1, 5.
ă-ă, nouns with, 68.
ă-â, nouns with, 69.
â-ă, nouns with, 70. 1.
ă changed to e in nouns, 67. 1.
ă changed to e in verbs, 41. 2.
ă-e, nouns with, 68. 3.
ă-î, nouns with, 69. 4.
ă-û, nouns with, 69. 5.
â-ĭ, nouns with, 70. 2.
â-î, nouns with, 71. 2.
â-û, nouns with, 71. 1.
â becomes o, 29. 5. (1).
ă, when found, 29. 1.
ă obscured to e, 29. 2.
ă contracted with w into ô, 29. 5. (3).
ă contracted with 'a into ô, 29. 5. (4).
ă contracted with y into ê, 29. 3.
ă contracted with y into î, 29. 4. (4).
â becomes û through ô, 29. 7. (3).
ă volatilized, 30, 31, 42. 1, 69.
Absolute state, masculine singular, 76. 1.
Absolute state, feminine singular, 76. 2. (1).
Absolute state, masculine plural, 76. 3.
Absolute state, feminine plural, 76. 4.
Absolute state dual, 76. 5.
Absolute state often definite, 93. 1.
Absolute state generally indefinite, 93. 2.
Absolute infinitive, 49.
Absolute infinitive used to intensify the meaning of the verb, 119. 1.
Absolute infinitive used alone, 119. 2.
Abstract nouns, 75. 4.
Abstract ideas sometimes denoted by the plural, 92. 2. (2).
Accent, 14.
Accents, system of, 15.
Accusative, position of, 123. 1, 2.
Accusative, different ways of denoting it, 123. 1, 2.
Accusative cognate, 126. 4.
Accusative of specification, 117. 8.
Accusative of condition, 116. 3. (2) b.
Accusative of the pronoun, 36. 1, 51.
Active stems, 41. 1, 2, 3.
Active stems, how made passive or reflexive, 41. 4.
Active signification of passive forms of intransitive verbs, 41. 5. Rem. 2.
Active participles, how formed, 50.
Active participle of simple stem, 50. 1, 70. 2.
Active participles of guttural verbs, 52. 3. Rem. 1.
Active participle of Ê Ê verbs, 54. 3.
Active participle of Ê Wau verbs, 59. 4.
Active participle of Ê Olaph verbs, 56. 4.
Active participle of Lomadh Olaph verbs, 60. 5.
Active participle, syntax of, 116.
Addition, 20.
Addition of Olaph, Nem, Mim, Rish, Gomal, and Hê, 20. 2. of Tau, 20. 3.
Addition for stem, 41. 3-5.
Additions for inflection of perfect, 43. 1.
Additions for inflection of imperfect, 45. 2.
Additions for noun formations, 74, 75.
Adjective, verbal, 72. 2. (4).
Adjective, agreement of, 99. 1.
Adjective, definiteness of, 93. II. 3.
Adjective, position of, 94. 5, 99. 1.
Adjective clauses, 97. B. Rem. 1.
Adjective predicate, 93. II. 3. (2), 99. 2.
Adjectives with two short vowels, 68. 2.
Adjectives ending in ôn, 75. 1. (2).
Adjectives ending in ôy, 75. 3.
Adjective, syntax of, 99.
Adjective, comparison of, 100.
Adjective sentences, 136. (See under relative sentences.)
Adverb, 88. II. Rem. 2, 89. A. 1-4.
Adverb with the substantive verb, 127. 8.
Adverb with *'Ith*, 128. 4.
Adverbial accusative. (See under Accusative.)
Adverbial sentences, 137, 138.
Adversative sentences, 134. 3.
Affix. (See sufformative and suffix.)
Agency expressed. (See Nomina agentis, and 121. 4.)
Agreement, 121.
Alphabet, 1.-4.

Alternative sentences, 134. 1, 2. 132. 5. Rem.
Annexion, 96.
Annexion, to express the superlative degree, 100. 2. (1).
Annexion, periphrasis for, 98.
Anomalous nouns, 86, 87.
Anomalous verbs, 64.
Aph'el stem, 41. 3, 42, 44.
Apocopation. (See Rejection.)
Apocopation of the Tau of the feminine, 76. 2. (1).
Apodosis, 137, 138.
Apposition, 94.
Apposition of a noun with a pronominal suffix, 94. 6.
Apposition of substantive clauses, 135. 5.
Aspirates, 2. 2.
Aspiration, how denoted, 10.
Aspiration of the Tau in the first person singular of Lomadh Olaph verbs, 60. 2, Rem. 3.
Assimilation, 18, 53. 2.
Asyndeton, 133. 1, Rem. 1.

Bêth, 1, 2. 2, 4. 3. (2), 5. 1, 10.

Cardinals, 88. I, 110. A.
Causative verb-stem, 41. 3, 42, 44.
Changeable vowel sounds, 7. 3.
Changes of vowels in the inflection of the verb, 42, 45. 1, 3, 52. 3, 58. 2, 59, 60.
Changes of vowels in the inflection of the noun, 28. 3. (1), 67. 1, 2. (5), 68. 5, 76. 2. (1), 79. 8. 1, 82. Rem. 2.
Characteristic of the stems, 42.
Classification of nouns, 66. B.
Closed syllables, 17. 2.
Cognate accusative, 126. 4.
Collective, 90.
Collective with suffixes, 77. 7.
Collective nouns, agreement of, 90. 4, 121. 2.
Command, how expressed, 114. 1, 115.
Commutation. (See Permutation.)
Comparative degree, how expressed, 100. 1.
Compound words drop letters, 23. 4.
Compound nouns, gender of, 91. 4.
Compound sentences, 133.
Conditional sentences expressing possibility have sixteen constructions, 138. 1–4.
Conditional sentences expressing an impossible condition have six constructions, 138. 5.
Conjunctions, 89. 5.
Conjunctive sentences, 133.
Conjunctions with adverbial clauses, 137, 138.
Consonants, 1.–5, 9–12.
Consonants, euphony of, 18–27.
Consonantal character of Olaph lost, 25. 1.
Consonantal character of Wau and Yudh lost, 25. 1, 2.
Construct state of nouns, 76. 1–5.
Construct state of numerals, 88. I Rem. 3.
Construct state of participles, 96. 4 Rem. 2.
Construct state of prepositions, 89. B.
Construct infinitive, 49.
Construct infinitive with suffixes, 51. F. 74. 2, 85 Rem. 2.
Construct infinitive, syntax of, 120.
Construct infinitive always takes the preposition *l* before it, 120. 1.
Construct infinitive as a gerundive, 120. 1. (4).
Construct infinitive to denote "can," "must," "have to," etc., 120. 1. (4).
Construct infinitive after the comparative, 120. 1. (6).
Contraction of Wau and Yudh to form a long vowel, 29. 3. (1), 4. (4), 5. (3) (4), 7 (1) (2).
Contract nouns, 67. (5) (7), 68. 5.
Contraction of personal and demonstrative pronoun, 57. 3.
Contract verbs, 54, 56–61.

Dative ethical, 124. 5.
Declension of nouns, 78. *sq.*
Defective verbs, 64.
Definiteness of nouns, how expressed, 93.
Demonstrative pronoun, 37.
Demonstrative contracted with personal pronoun, 37. 3.
Demonstrative pronoun, syntax of, 102.
Demonstrative pronoun as an article, 102. 2.
Denominatives, 63. 2.
Dentals, 5. 1.
Dependent question, 135. 1, 3. (2).
Desire, how expressed, 114. 3. (1).
Determination of nouns, 93.
Determination of adjectives, 93. II.
Diacritical points, 6. 6.
Diminutives, how formed, 69. 6, 75. 2.
Diphthongs, 8.
Diphthong in *iu*, 60. 2. Rem. 1.
Direct object, 123, 125. 1, 3, 4.
Direct objective sentence, 135. 3.
Distribution, how denoted, 92. 3.
Dolath, 2. 2, 4. 3. (3), 4. 4, 5. 1, 10, 18. 3, 19. 5, 21. 1, 22. 4.
Dolath as the inseparable relative, 34.
Doubling of consonants, 10. 2. (4).
Doubly weak verbs, 62.
Dropping of Olaph et al. (See Rejection.)
Dual, 76. 5, 77. 3.

e, how written, 6. 1. Note, 4, 5. (1)–(8).
e, how pronounced, 6. 3. (2).
e, quantity of, 7. 1.
e, origin of, 7. 2.

e, value of in inflection, 7. 3.
e followed by *u*, 8. 1. (2).
e anomalous in certain forms, 28. 3. Rem.
e before doubled radical, 23. 3. (3).
ĕ, where found, 29. 2.
ê, how formed, 29. 3.
e heard, but not written, 31. 3. Rem. 1.
e as helping vowel, 33.
È, 3, 4. 1, 3. (6), 5. 1, 11. 4, 22. 5, 23. 4, 26. 3.
È È verbs, 54.
È È nouns, 79. B. Rem. 2, 80. Rems. 1. 2.
È Olaph verbs, 55.
È Olaph nouns, 79. B. Rem. 2.
È Olaph verbs which are also Lomadh Olaph, 62. 4.
È Wau verbs, 59.
È Wau nouns, 79. B. 1, Rem. 1, 80. Rems. 2. 3, 82. Rem. 2.
È Wau verbs which are also Lomadh Olaph, 62. 3.
È Yudh verbs, 59.
È Yudh nouns, 79. B. Rem. 1. 80. Rem. 2.
Elision. (See Rejection.)
Emphatic state, 76. 1–4.
Emphatic state, syntax of, 93.
Enclitics, 23. 4, 35. 2.
Endings for gender, number, and state of noun, 76.
Endings to denote person, gender, and number of the verb, 43, 45.
Endings for forming noun-stems, 66. A. 1, B. 4, 75.
Eshtaph'al, 41. 5.
Ethical dative, 124. 5.
'*Ethîdh* used to emphasize the future, 129. 1.
Ethpa'al, 41. 4, 42, 44.
Ethpe'el, 41. 4, 42, 44.
Ettaph'al, 41. 4, 42, 44.
Etymology, 34-89.
Euphony of consonants, 18-27.
Euphony of vowels, 29.
Exhortation or excitement, 114. 3. (4). 112. 3. Rem. 2.

Feminine ending, 76. 2.
Feminine ending dropped, 76. 2. (1).
Feminine ending retained in the construct and emphatic states, and before suffixes, 76. 2. (2).
Feminine nouns, 78. II.
Feminine nouns, declension of, 82–85.
Feminine nouns, anomalies of, 86. 6–10, 13.
Feminine nouns, syntax of, 91. 2.
Fractional numbers, how formed, 88. II. Rem. 3.
Frequentative action denoted by the participle, 116. 2.
Future, sometimes denoted by the imperfect, 113. 3.
Future may be denoted by the perfect, 112. 3.
Future often denoted by the active participle, 116. 1. (2), 2. (2).
Future, emphasized by '*Ethîdh*, 129. 1.
Future perfect denoted by the perfect, 112. 3. (2).

Gender of noun, 76, 78.
Gender, anomalies of, 86. 7, 8, 10, 12.
Gender, syntax of, 91.
Gender, neuter, how denoted, 91. 5.
Gender of compound nouns, 91. 4.
Gender of plural follows that of the singular, 91. 5.
Gender of nouns used figuratively often that of the thing which they represent, 91. 6.
Gender of verb, 43, 111. 1.
Gender of verb having two subjects of different genders is masculine. 121. 6. Rem. 2.
Genitive relation expressed in four ways, 96.
Genitive expressed by annexion. (See Annexion.)
Genitive expressed by the relative, 97. A. (Used when there are two or more genitives, or with indeclinable nouns, or when words intervene.)
Genitive expressed by means of the pronominal suffix and the relative. 97. B.
Genitive expressed by means of prepositions, 98.
Genitive subjective and objective, 96. 4.
Gomal, 2. 2, 5. 1, 10, 20. 2.
Gutturals, 4. 5, 5. 1, 26, 52, 57, 68. 5. (2). 40. 3, 41. 2.

Half-open syllables, 17. 4.
Half-vowel, 7. 1. (3), 9.
Hê, 1, 3, 4. 4, 4. 5, 5. 1, 11. 1, 18. 1 Rem. 19. 1, 20. 2, 21. 3, 22. 5, 25. 4.
Heightened vowel-sounds, 7. 2. (4).
Heightening of vowels, 20. 4. (3), 29. 5. (2).
Helping vowels, 33, 34. 3, 4.
Hêth, 3, 4. 5, 5. 1, 19. 4.
He'wo, as enclitic, 127. 1.
He'wo before the predicate, 127. 2.
He'wo used in the perfect to emphasize the past tense, 127. 3. (1).
He'wo used in the perfect after an imperfect to emphasize a past subjunctive, 127. 3. (2).
He'wo used in the perfect after an active participle to express a past state, 127. 3. (3).
He'wo used in the perfect before adjectives or participles to express a wish, command, or admonition, 127. 4. (1). 112. 3. (2) Rem. 2.
He'wo used in the perfect before a participle to express the frequentative subjunctive, 127. 4. (2).

Hewo used in the perfect after an active participle to express frequentative action in the past, 127. 3. (3) b.
Hewo used in the imperfect with a following participle to express a future frequentative action or state, 127. 5.
Hewo used in the active participle before an active participle to emphasize the future of a state, 127. 6.

i, how written, 6. 1. Note, 4, 5, 29. 4.
i, how pronounced, 6. 3. (3).
i, quantity of, 7. 1. (2), 29. 4.
i, origin of, 7. 2.
i, euphony of, 29. 4.
i found in the Nestorian, 7. 2 Note.
i, class segholates, 67. 1, 2 (5).
î derived from ê, how written, 6. 5. (1).
I as first vowel in nouns, 69, 72. 2. (2) (6), 74. 2. (6) (7), 3. (7) (8).
î as second vowel in nouns, 69. 4, 71. 2, 72. 2. (4), 74. 2. (2), 3 (2) (5).
Imperative, sufformatives of, 48. Note 2.
Imperative, stem of, 48.
Imperative with suffixes, 51. E.
Imperative of guttural verbs, 52. 4.
Imperative of Pê Nun verbs, 53. 1.
Imperative of Ê Ê verbs, 54. 1.
Imperative of Pê Olaph verbs, 55. 1. Note 2.
Imperative of Pê Yudh verbs, 58. Rem. 2. (2).
Imperative of Ê Wau verbs, 59. 2.
Imperative of Lomadh Olaph verbs, 60. 4.
Imperative of Lomadh Olaph verbs with suffixes, 61. 3.
Imperative, syntax of, 115.
Imperative expressed sometimes by means of *hewo* and a participle, 115. 5, 127. 4. (1).
Imperative denoted by participle, 115. 6, 116. 5.
Imperative expressed by imperfect, 114. 1, 115. 2.
Imperative emphasized by means of auxiliary verbs, 120. 1. (5), 129. 2. (1).
Imperfect, formation of, 43.
Imperfects in A and E, 46.
Imperfect of derived forms, 47.
Imperfect with suffixes, 51. C. D.
Imperfect of guttural verbs, 52. 4.
Imperfect of Pê Nun verbs, 53. 2.
Imperfect of Ê Ê verbs, 54. 2.
Imperfect of Pê Olaph verbs, 55. 2, 3.
Imperfect of Ê Olaph verbs, 56. 3.
Imperfect of Pê Yudh verbs, 58. 2.
Imperfect of Lomadh Olaph verbs, 60. 2, 3.
Imperfect of Lomadh Olaph verbs with suffixes, 61. 2.
Imperfect, person, gender, and number of denoted by preformatives and sufformatives, 111. 1.
Imperfect denotes incomplete or dependent action, 111. 3, 113.
Imperfect used for past events after certain temporal particles, 113. 1.
Imperfect, use of in present time doubtful, 113. 2.
Imperfect sometimes used for the future indicative, 113. 3.
Imperfect denotes future, especially in conditional clauses, 138.
Imperfect denotes most of the variations for mood, 114.
Imperfect as imperative, 114. 1.
Imperfect as potential, 114. 2.
Imperfect as optative, 114. 3.
Imperfect as subjunctive, 114. 4.
Imperfect in conditional sentences, 138.
Impersonal verb, 122.
Impersonal use of adjectives, 122. 4. Rem.
Impersonal verbs with a direct object, 126. 3. (2).
Impersonal use of *'Ith*, 128. 1.
Impersonal use of the passive, 122. 5.
Impersonal use of participles, 122. 4.
Indeclinable nouns, 86. 6.
Indeclinable nouns use the absolute state for the emphatic, 93. 1. (4).
Indeclinable nouns use the construction with the relative, 97. A. Rem. 3.
Indefinite pronouns, adjectives, and nouns, 107, 108. 2, 109.
Indirect object, 124, 125. 2, 3, 4.
Indirect object a substantive sentence, 135. 3. (4).
Indirect question, 132. 6.
Infinitive construct. (See Construct Infinitive.)
Infinitive absolute. (See Absolute Infinitive.)
Inflection of nouns, 66. A. *sq.*
Inflection of verbs, 43. *sq.*
Inseparable particles, 34.
Insertion of Olaph, Nun, Mim, Rish, Gomal, Hê, and Tau, 20. 2, 3.
Insertion of vowels, 33. 3, 4.
Intensive stem, 41. 2, 63. 2.
Intensive of Ê Ê verbs, 54. 4.
Interrogative particle, 89. A. 4, 132. 1, 7.
Interrogative pronouns, 39, 132. 1, 103.
Interrogative adjective, 39, 103. 2.
Interrogative contracted with personal pronoun, 39. Rem. 4.
Interrogative sentence, 132.
Irregular nouns, 86, 87.
Irregular verbs, 64.
'Ith, inflection of, 65.
'Ith, syntax of, 128.
'Ith used impersonally, 128. 1.
'Ith followed by *hewo* emphasizes the past of "to be," 128. 2.

'*Ith* followed by *l* expresses "to have," 128. 3. (1).
'*Ith* followed by *b* or *lwoth* expresses "to have," 128. 3. (2).
'*Ith* followed by an adverb, 128. 4.
'*Ith* followed by the infinitive construct expresses "*can*."

Kaph, 2. 2, 4. 1, 4. 3. (2), 5. 1, 10.
Kul, uses of, 108.
Kushoy, 10. 1, 44. Rem. 1, 47. Rem. 1.

Labials, 5. 1.
Lengthening, 28. 3.
Letters at beginning of syllable, 16. 2.
Letters at end of syllable, 16. 3.
Letters, peculiar forms of, 4. 1–4.
Letters, distinction of, 4. 3, 4.
Letters, classification of, 5.
Letters, doubling of, 10. 2.
Linea occultans, 11, 19.
Linguals, 5. 1.
Linguo-dentals, 5. 1.
Lomadh, 41, 2, 3. (1), 5. 1, 18. 4, 19. 6, 23. 2. (3).
Lomadh as inseparable preposition, 34.
Lomadh with pronominal suffixes, 36. 3.
Lomadh Olaph verbs, 60.
Lomadh Olaph verbs with suffixes, 61.
Lomadh Olaph verbs which are also Ê Olaph, 62. 4.
Lomadh Olaph segholates, 79 B. 2.–4.
Lomadh Olaph nouns of two syllables ending in *e'* or *ay*, 81.
Lomadh Olaph feminine segholates, 82. Rems. 3, 4, 5.
Lomadh Olaph feminine participles, 83. Rems.
Long and short vowel nouns, 70.
Long vowels, 7. 1. (2).
Long *e*, 29. 3.
Long *i*, 29. 4.
Long *o*, 29. 5.
Long *u*, 29. 7.
Long vowels in nouns, 67. 2. (5), 69, 70, 71, 72. 2, 74. 2. (4) (5) (7) (9), 74. 3. (1) (2) (3) (6), 75.

Man, who? 39.
Marhitono, 12. 2.
Masculine gender, 76. 1, 3, 78.
Masculine gender preferred, 126. 6. Rem. 2.
Medhem, 109.
Mehagyono, 12. 1.
Middle A verbs, 41. 1. (1).
Middle E verbs, 41. 1. (2), 43. 5, Note 2, 59. 6. Rem. 1.
Middle U verbs, 41. 1. (3).
Monosyllabic nouns, 67, 68, 69, 79, 80.
Mood, generally denoted by the imperfect, 114.
Mood sometimes denoted by the participle, 116. 5.
Mood sometimes denoted by the perfect, 112. 3, Remarks.
Mood emphasized by auxiliary verbs, 120. 1. (5), 120. 2. (1).

Names of letters, 1.
Names of vowel signs, 6. 2.
Naturally long vowels. 7. 3. (2). 20. 3, 4, 5, 7.
Negative commands, 115. 3.
Negative interrogative sentences, 132. 3.
Negative sentences, 131. 2.
Negative double, 132. 5.
Neuter, 91. 5.
New vowels. 33.
Nomina agentis, 70. 2, 71. 1, 72. 2. (1), 75. 1.
Nominal inflection, 66. A.
Nominative of the pronoun, 35.
Nominative absolute, 95.
Noun, inflection of, 66. A.
Nouns, classification of, 66 B.
Nouns with one short vowel, 67, 79, 80, Rems. 1, 2.
Nouns formed with two short vowels, 68, 79, Rem. 3, 79. B. 3, 4, 80. Rem. 3.
Nouns with one short and one long vowel, 69, 80, Rem. 4.
Nouns with one long and one short vowel, 70, 81.
Nouns with two long vowels, 71, 80, Rem. 5.
Nouns with second radical doubled, 72, 80, Rem. 5. 81.
Nouns with third radical doubled, 73. 1, 81.
Nouns with two radicals doubled, 73. 2.
Nouns with preformative, 74.
Nouns with sufformative, 75.
Nouns, anomalies of, 86, 87.
Nouns, gender of, 76, 86.
Nouns, number of, 76, 92, 121. B.
Nouns, declension of, 78–85.
Nouns indeclinable, 86. 6.
Nouns, state of, 76, 86. 17, 93.
Nouns, dual of, 76. 5, 77. 3.
Nouns as adverbs, 89. 1, 2.
Noun-stems classified, 66 B.
Nouns plural in form but singular in signification take verb in singular, 121. B.
Number of noun, 76.
Number, anomalies in, 86. 1–5, 9, 11, 14, 92. 6, 7.
Number in verb, 43, 111. 1.
Number of verb and adjective agreeing with collective, 90. 4.
Number of nouns denoted in four ways, 92. 1.
Number, grammatical, sometimes different from logical, 92. 2.
Numerals, the, 88.
Numeral cardinal in construction, 88. I. Rem. 3.

Numeral cardinal in emphatic, 88. I. Rem. 4.
Numeral cardinal with suffixes, 88. I. Rem. 6.
Numeral cardinal in dual, 96. 5.
Numeral ordinal. (See Ordinal.)
Nun, 4. 1, 5. 1, 11. 1, 18, 19. 6, 20. 2, 23. 1. (3), 23. 2. (3), 3. (2), 53, 62. 1. 67. 2. (3) (6).

Object of the verb, 123.
Object indirect, 124.
Objects, two or more, 125.
Object with passive or reflexive, 126.
Object, various positions and ways of uniting it when indefinite and direct, 123. 1.
Object, when definite and direct, how written, 123. 2.
Object after impersonal verbs, 126. 3.
Object as cognate accusative, 126. 4.
Objective pronoun, 36. 1, 51.
Obscured vowels, 7. 2. (2).
Occultation, 11, 18.
Olaph, orthography of, 2, 4. 1, 4. 2, 4. 3, 4. 4, 4. 5, 5. 1, 5. 2, 6. 5. 11. 2, 19. 1, 20. 1, 21. 2, 22. 1, 2, 3, 5, 23. 1, 2, 3, 24. 1, 25. 1, 26. 2.
Olaph as sign of causative stem, 41. 3.
Olaph, for the second radical in participle of Ê Ê verbs, 54. 3. a.
Olaph falls away in some forms of Pê Olaph verbs, 55. 1. Rem. 2. 55. 2. Rem. 55. 3. Rems. 1, 2, 3.
Olaph as third radical in verbs, 57.
Olaph written for Yudh in the participle of Ê Wau verbs, 59. 4.
Olaph as vowel letter in Lomadh Olaph verbs, 60.
Olaph as first radical of segholates, 67. 2. (1).
Olaph as third radical of nouns with two short vowels, 68. 5. (2).
Olaph in nouns with one short and one long vowel retains the original vowel, 69.
Omission. (See Rejection.)
Open syllable, 17. 1.
Optative, 112. 3, Rem. 2, 114. 3, 115. 6, 116. 5, 127. 4. (1), 129. 2. (3).
Ordinal, 88. II.
Ordinal, formation of adverbs from, 88. II. Rem. 2.
Ordinal, formation of fractional numbers from, 88. Rem. 3.
Ordinal, syntax of, 110. B.
Ordinal used for distribution, 110. B. 1.
Ordinal used for multiplication, 110. B. 2.
Origin of vowels, 7. 2.
Origin of vowel signs, 6. 1.
Original vowels in verb-stems, 42.
Original vowels of noun-stems, 67-74.
Orthography, 1-33.
Otiose letters, 24.

Pa'el stem, how formed, 41. 2, 42. 2.
Pa'el, inflection of, 44.
Pa'el, of guttural verbs, 52. 3. Rem. 1.
Pa'el of Pê Nun verbs, 53.
Pa'el of Ê Ê verbs, 54. 4.
Pa'el of Pê Yudh verbs, 55. 3.
Pa'el of Ê Olaph verbs, 56. 4.
Pa'el of Lomadh Olaph guttural verbs, 57.
Pa'el of Pê Yudh verbs, 58. 4.
Pa'el of Ê Wau verbs, 59. 5.
Pa'el participle of Lomadh Olaph verbs, 60. 5.
Palatals, 5. 1.
Participles with enclitic subject, 35. 2.
Participles, how formed, 50. 1, 2, 69. 4, 70. 2, 72. 2. (4), 74. 2.
Participles, how inflected, 50. 3, 81, 83, 84.
Participles with suffixes, 77. 6, 36. 1, 50. 3, 51. F.
Participles of guttural verbs, 52. 3. Rem. 1.
Participles of Pê Nun verbs, 53.
Participles of Ê Ê verbs, 54. 3.
Participles of Pê Olaph verbs, 55. 1. Rem. 3, 55. 3.
Participles of Ê Olaph verbs, 56. 4.
Participles of Ê Wau verbs, 59. 4.
Participles of Lomadh Olaph verbs, 60. 5.
Participle as predicate, 93. II. 3. (2).
Participle in construction, 96, 4. Rem. 2.
Participle, person of denoted by the personal pronoun, 111. 2.
Participle, active, use of, 116.
Participle as objective complement, 116. 3, 4.
Participle denoting mood, 116. 5.
Participle as accusative of condition, 116. 3. b.
Participle as noun, 118.
Participle as adjective, 118. 4.
Participle with direct object, 123. 2. Rems.
Participle in conditional sentences, 138.
Participle, passive, 117.
Participle, passive, used with *hewo* to denote the pluperfect, 117. 2.
Participle, passive, used in an active sense, 117. 4.
Participle, passive, used like the gerundive, 117. 6.
Participle, passive, with accusative of specification, 117. 7.
Particles, inseparable, 34.
Particles, 89.
Particles between nouns in construction, 96. 2. Rem., 97. B. Rem. 2.
Passive stems, 41. 4, 41. 5.
Passive participle. (See Participle, Passive.)
Passive with object, 126.
Passive, followed by *l* denoting the agent, 121. 4.
Passive with cognate accusative, 126. 4. (2).
Passive used impersonally, 122. 5.

Pê, 2. 2, 5. 1, 10.
Pê Nun verbs, 53.
Pê Nun verbs which are also Lomadh Olaph, 62. 1.
Pê Nun verbs which are also Ê Wau or Ê Ê, 62. 2.
Pê Nun noun forms which have the Nun dropped or assimilated, 67. 2. (3), 71. 1, 2.
Pê Olaph verbs, 55.
Pê Olaph nouns, 79. A. Rem. 1.
Pê Olaph verbs in causative stems, like Pê Wau verbs, 65. 3, 58. 3.
Pê Olaph verbs sometimes like Pê Yudh verbs, 58. 4. Rem. 2.
Pê Olaph verbs which are also Lomadh Olaph, 62. 1.
Pê Yudh verbs, 58.
Pê Yudh nouns, 79. A. Rem. 2, 82 Rem. 1.
Pê Wau verbs, 58.
Pe'al stem, 41. 1, 42.
Pe'al perfect, 43.
Pe'al of guttural verbs, 52.
Pe'al of Pê Nun verbs, 53.
Pe'al of Ê Ê verbs, 54. 1–3.
Pe'al of Pê Olaph verbs, 55. 1, 2.
Pe'al of Pê Wau and Pê Yudh verbs, 58. 1, 2.
Pe'al of Ê Wau verbs, 59. 1–4.
Pe'al of Ê Yudh verbs, 59. 5. Rem. 2.
Pe'al of Lomadh Olaph verbs, 60. 1–4.
Peculiarities of gutturals and of Wau and Yudh, 26, 27.
Perfect, inflection of, 43, 44.
Perfect with suffixes, 51. A, B.
Perfect of Lomadh Olaph verbs, 60.
Perfect, persons, genders, and numbers of denoted by sufformatives, 43, 111. 1.
Perfect denotes completed action, 111. 3.
Perfect may be used for past, present, or future time, 111. 3, 112.
Perfect in promise or prophecy, 112. 3. (1).
Perfect to express wish or exhortation, 112. 3. Rem. 2.
Perfect with *hewo* to denote purpose or result, 112. 3. Rem. 1.
Perfect in conditional sentences, 138.
Permutation, 22, 44 Rem. 2. 47. Rem. 3.
Person in verb, 43, 111. 1.
Person in participles denoted by the personal pronouns, 111. 2, 121. 7.
Person, first preferred to second or third, and the second to the third, 121. 6.
Personal pronoun, 35.
Personal pronoun, syntax of, 101.
Personal pronoun used independently, 35. 1.
Personal pronoun, enclitic, 35. 2.
Personal pronoun contracted with participle or adjective, 35. 2.
Personal pronoun used as suffix, 36.
Personal pronoun used as a possessive, 36. 1, 77.
Personal pronoun as suffix of nouns, adjectives and participles ending in Yudh, 77. 5, 6.
P'thoḥo, 6.
Phrases. (See Sentences.)
Place, sentences of, 137. 1.
Pluperfect, 112. 1. (3), 117. 2, 127. 3 (1) *b*.
Plural, sign of, 13.
Plural. (See Number.)
Plural of paucity, 92. 3.
Plural of majesty, 92. 4.
Plural of compound ideas, 92. 5.
Possessive, 36. 1, 38. 2, 101. 2, 104, 3. Rem. 106.
Potential mood, 114. 2, 120. 1. (5), 128. 5, 129. 2. (2).
Precative perfect, 112. 3. Rem. 2.
Predicate, participle as, 93. II. 3. (2).
Predicate adjective, agreement of, 99. 2.
Predicate adjective, definiteness of, 93. II. 3. (2).
Predicate in adjective clauses after the relative, 97. B. Rem. 1.
Predicative accusative, 94. 4.
Prefix. (See Preformative.)
Preformative of stem, 41.
Preformative of imperfect, 45. 2, 3, 47. Rem. 4, 5.
Preformatives in formation of nouns, 74.
Prepositions, 89. B.
Prepositions with pronominal suffixes, 77. 4, 36. 3.
Prepositions inseparable, 34.
Prepositions between nouns in construction, 96. 2. Rem.
Prepositions before a relative clause, 97. B. Rem. 3.
Prepositions denoting the genitive relation, 98.
Present, 112. 2, 113. 2, 116. 1. (1), 116. 2. (1).
Primitive adverbs, 89. A. 4.
Prohibition, how denoted, 115. 3, 5.
Pronominal fragments, 35. 2, 36, 45. 2, 43. 5. Rem. 1.
Pronoun, personal, 35, 36. (See Personal Pronouns.)
Pronoun, possessive. (See Possessive Pronoun.)
Pronoun, demonstrative. (See Demonstrative Pronoun.)
Pronoun, relative, 34, 38. 1.
Pronoun, interrogative, 39, 103. (See Interrogative Pronoun.)
Pronoun, indefinite, 39. Rem. 1, 107, 108. 2, 109.
Pronoun, reflexive, 105.
Pronominal suffix, 36, 77.
Pronunciation of letters, 2, 3.

Prophetic perfect, 112. 3. (1).
Prosthetic Olaph, 20. 1.
Protasis, 137, 138.
Pure vowels, 7, 2. (1).

Quadriliterals, 63.
Quiescence, 25.

Rebbuy, 13, 77. 7.
Reflexive stems, 41. 4, 5.
Reflexive with object, 126. 2.
Reflexive with cognate accusative, 126. 4. (2).
Rejection, 23, 53, 55, 3. Rem. 3, 58. 1. (2). Rem. 2. (2), 60. 3, 4, 67. 2. 64. 1, 2.
Relative pronoun, 34, 38. 1.
Relative pronoun used to denote the genitive relation, 97.
Relative sentences, 136.
Resh. 4. 3. (3), 4. 4, 5. 1, 11. 5, 13. 2, 19. 6, 20, 2, 21. 3, 23. 2. (3), 26. 1.
Roots, 40.
Rukhokh, 10. 1, 44. Rem. 1, 47. Rem. 1, 68. 1.

Segholates, 67.
Sentences, verbal and nominal, 130.
Sentences, simple, 131.
Sentences, declarative, 131. 1.
Sentences, negative, 131. 2.
Sentences, interrogative, 132.
Sentences, compound conjunctive, 133.
Sentences, alternative and adversative, 134.
Sentences, complex, 135–138.
Sentences, substantive, 135.
Sentences, adjective or relative, 136.
Sentences, adverbial, 137.
Sentences, conditional, 138.
Shaph'el, 41. 5.
Shin, 3, 4. 3. (5), 5. 1, 20. 1. Rem. 1.
Sh^{e}wa, 7. 1. (3), 9, 31.
Sharpened syllables, 17. 3.
Shifting of vowels, 32.
Short vowels, 7. 1. (1).
Sibilants, 5. 1, 21. 1.
Sign, vowel. (See Vowel.)
Sign, consonant. (See Alphabet.)
Signs, orthographic, 10 sq.
Sign of definite object, 89. C.
State of noun, 76.
State, anomalies of, 86. 17.
State. (See Absolute, Emphatic and Construct.)
Stative perfect, 41. 1. (2), 43. 5. Rem. 2.
Stems, verb, 41.
Stem, simple verb, 41. 1.
Stem, intensive, 41. 2.
Stem, causative, 41. 3.
Stem, reflexive or passive, 41. 4.
Stem, Shaph'el, 41. 5.
Stem, Taph'el, 41. 5. Rem. 1.
Stems, verb, general view of, 42.
Stems, original forms of, 42.
Stems, first forms of, 42, 43. 4, 43. Rem. 2.
Stems, names of, 42.
Stems, force of, 42.
Stems, characteristics of, 42.
Strong verbs, 40. 2.
Subject of the verb, 121.
Subject when a collective, 121. 2.
Subject when plural in form and singular in signification, 121. 3.
Subject when the predicate is a participle, 121. 7.
Subject from cognate root, 122. 5. Rem.
Subject, substantive sentence used for, 135. 1.
Subject and predicate in nominal sentences, 130. 1.
Subjects, two or more, 121. 5, 6.
Subjunctive, 112. 3. Rem. 1, 114. 4, 127. 3. (2), 127. 4. (2), 129. 2. (3). Rem.
Substantive clause in apposition, 135. 5.
Substantive sentences, 135.
Substantive sentences used as subject, 135. 1.
Substantive sentences used as object, 135. 3.
Substantive sentences used as predicate, 135. 2.
Substantive sentence used as dependent question, 135. 3. (2).
Substantive sentence used as a quotation, 135. 3. (3).
Substantive sentence used as an indirect object, 135. 3. (4).
Substantive object clauses after adjectives or participles, 135. 4.
Suffix, 36, 77, 51, 61.
Sufformative of perfect, 43. 1, 4.
Sufformative of imperative, 48. Rem. 2.
Sufformative of imperfect, 45. 2, 3, 47. Rems. 4, 5.
Sufformatives of perfect, peculiar forms of, 43. 5.
Superlative, 100. 2.
Syllable, how formed, 16.
Syllables, kinds of, 17.

Table showing classification of letters, 5.
Table showing personal pronouns, 35.
Table showing pronominal suffixes, 36.
Table giving general view of the verb-stems, 42.
Table giving the formation of the perfect p^e'al, 43.
Table giving the first forms of the perfects of the derived stems, 44.
Table giving the p^e'al imperfect, 45.
Table giving a summary of the pronominal fragments used in the perfect, 43. 5. Rem. 1.
Table giving the pronominal fragments used in forming the imperfect, 45. 2, 47. Rem. 5.

Table showing the pᵉal imperfects in A and E, 46.
Table giving the first forms of the imperfects of the derived stems, 47.
Table giving the preformative of stem and the vowels of the stem, 47. Rem. 4.
Table showing the formation of the imperative, 48.
Table showing the infinitive, 49.
Table showing the participles, 50.
Tables giving the verb with suffixes, 51.
Table giving the first forms of Ê Ê verbs, 54.
Table giving the first forms of Pê Yudh verbs, 58.
Table giving the first forms of Ê Wau verbs, 59.
Table giving the first forms of Lomadh Olaph verbs, 60.
Table giving the Lomadh Olaph verbs with suffixes, 61.
Table giving *'Ith* with suffixes, 65.
Table showing the classification of nouns, 66. B.
Table showing the changes of the noun for gender, number and state, 76.
Table of nouns with suffixes, 77.
Table showing the declension of the noun, 79–85.
Tables of anomalous nouns, 86.
Tables of numerals, 88. I.
Taph'el stem, 41. 5. Rem. 1.
Tau, 2. 2, 4. 4. 5. 1, 10. 18. 3, 19. 5, 20. 3, 21. 1, 22. 4, 23. 2. (4), 25. 3. (3). 41. 4, 47. Rem. 2, 60. 2. Rem. 3.
Tense, 111. 3.
Teth, 5. 1, 18. 3, 21. 1, 22. 4.
Time, how expressed, 111. 3.
Transposition, 21, 44. Rem. 2, 47. Rem. 3.

u, how written, 6. 1, 6. 4, 6. 5. (6).
u, how pronounced, 6. 3. (3).
u, quantity of, 7. 1.
u, origin of, 7, 2.
u, value of, 7. 3.
ŭ, in an open syllable always dropped, 28. 3.
u, euphony of, 29. 6, 7.
Unchangeable vowels, 7. 3.
Union of subject and predicate, 130. 1.

Verb, strong, 40. 2.
Verb, sorts of, 40. 1.
Verb, weak, 40. 3.
Verb stems, 41.
Verb stems, general view of, 42.
Verb, quadriliteral, 63.
Verb, anomalous, 64.
Verb, defective, 64.
Verb, syntax of, 111 sq.
Verb, subject of, 121.
Verb, impersonal, 122.
Verb, direct object of, 123.
Verb, indirect object of, 124.
Verb with two or more objects, 125.
Verb, passive or reflexive, with object, 126.
Verb, substantive, 127.
Verbs in *e*, 43. Rem. 2.
Verbs in *u*, 41. 1. (3).
Verbal adjective, 72. 2. (4).
Voluntative. (See Optative.)
Vowel letters, 4. 5, 5. 2.
Vowel signs, 6.
Vowel sounds, 6. 3.
Vowels, names of, 6, 2.
Vowels, changes of, 7. 3, 29–33, 42, Rems. 45. 1, 3.
Vowels, defectively or fully written, 6. 5.
Vowels, quantity of, 7. 1, 28.
Vowels, quality of, 7. 2, 3.
Vowel-half, 7. 1, 16. 1, 31.
Vowel, position of, 6. 4.
Vowel-helping, 9. 2 Rem. 32.
Vowels, euphony of, 29.
Vowels, loss of, 30.
Vowels, shifting of, 32.
Vowels, new, 33, 77. 2, 82. Rems. 1–3.

Wau, 4. 3 (4), 4. 4, 4. 5, 5. 2, 6. 5. (6) (7) (8) (9), 8, 11. 3, 16. 2, 19. 7, 22. 1, 2, 23. 1 (2), 2, (2), 3 (1), 24. 2, 25. 2, 27. 2, 40. 2. (4). 58, 59. 60, 67. 2. (2) (5), 79. B.
Wau, before unvowelled consonants, 34.
Weak verb, 40. 3.
Weakness of Wau and Yudh, 27.
Wish, how expressed. (See Optative.)

Yoth, 89. C.
Yudh, 4. 3. (5), 4. 5, 5. 1, 5. 2, 6. 5. (4), (5), (8), 8, 11. 3, 16. 2. Rem. 2, 19. 7, 20. 1. Rem. 2, 22. 1.–3, 22. 5, 23. 1. (2), 2. (2), 3. (1), 24. 3, 25. 3, 26. 2. (2), 27. 1, 3, 30. 2. (5), 58, 59. 6. Rems. 1, 2, 60, 67. 2. (2) (4) (5), 75. 5, 6, 7, 77. 5, 6, 79. A. Rem. 2, 79. B.

DATE DUE

GAYLORD

PRINTED IN U S A

PJ5421 .W752
Elements of Syriac grammar by an
Princeton Theological Seminary-Speer Library
1 1012 00144 1783